The Churchman.

VOLUME XVII. No. 31. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii.—15. WHOLE NUMBER 863.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, OCTOBER 2, 1847. AT No. 12 JOHN STREET.

For the Churchman.

Rev. Mr. Editor,—One of Dr. Haskins' Poems was published in a recent number of your paper. I beg the favor of your inserting the following, composed by the same author. Having been permitted to see some of Dr. Haskins' poems, I am very glad that they are soon to be brought to the notice of the Church by a Hartford publisher. Dr. Haskins was a graduate of Trinity College, Dublin, and a short time ago departed this life almost unknown to those who would have best appreciated his powers. An intimate friend of his has been at great trouble to revise his poems and prepare them for publication. No doubt from a slight fortaste many will be prepared to welcome the volume when it appears.

SONGS OF SOLITUDE.

NO. 8.

I.

"Out of the deeps"*—where the fearful tone
Of the broken-heart is heard alone:
Where the viewless grief that the body kills,
And the icy pang that the spirit chills,
Utter the voice of dread despair—
To Thee I turn—God! hear my prayer.

II.

Where the frozen billows, in midnight dark,
Crashing, roar round my fragile bark;
And the storm-fiend frowns with terrific eye,
As the flickering stars go out and die;
O'erwhelm'd in ocean's abysses lone,
God! hear my prayer. God! heed my groan.

III.

Out of the fathomless depths, where roll
Waves of remorse o'er the troubled soul—
Where the tangled weeds round my head,
And the last dim ray of hope is fled:
From the dread abyss beneath the sea—
God of my life! I look to Thee.

IV.

If Thou didst mark—with unerring hand,
All sins of men;—who then could stand?
Forgiveness and mercy to Thee belong.
Thy heart is Love: Thy hand is strong.
Therefore, in this mine evil day,
Friend, Father, and God! to Thee I pray.

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* The 130th Psalm, which commences with these words, has suggested the leading ideas. But, as the reader will observe, this Poem is by no means a copy.

From the Churchman of April 26, 1845.

Mr. Editor,—The canons of our Church are in a state of some peculiarity. Our own canons are the only canons that are obligatory upon us *as such*. A canon of another Church may enjoin or prohibit what the law of God enjoins or prohibits, and as this prohibition extends to all Churches, the canon may in popular language be held to bind all Churches. But the distinction is easily apprehended between this sort of authority and what is called canonical authority. In like manner canons of other Churches may declare and enforce doctrines founded upon the word of God, and therefore to be received in all Churches; but while such doctrines may be regarded as authoritative, the authority is of God and not of the Council or Church that declares them, further than as we may acknowledge the doctrine of the Church as evidence of the law of God. But in reference to discipline, the canons of no Church are respected to any extent beyond the body which enacted them.

While our Church has on this principle made canons of discipline for herself, she has given us definitions of the various punishments which she authorizes, and yet some of them derive their character from the definition given of them by other Churches, or in Treatises upon the Canon Law. For instance, our first canon of 1789 on the subject of "sober conversation required in ministers," says that the offenders shall be subject to the *ecclesiastical censure* of admonition or suspension or degradation. The canon does not say what this censure is in any particular. A definition of it is not given in any canon of that or of any subsequent session. The meaning of these different censures is nevertheless to be sought and found before the canon can be executed. They are not words whose popular signification can be adopted, because if they have such a meaning, it is not sufficiently definite to be relied upon in the administration of penal law, and the canon, moreover, has declared that this is not the meaning of the Convention, for it says the *ecclesiastical* censure is intended. The ministers and bishops and tribunals of the Church are consequently compelled to seek the nature of this censure elsewhere; and doubtless they are to seek it in the ecclesiastical or canon law of other countries. That law is to be resorted to, not as having authority in this Church, but as explaining the meaning of certain censures borrowed or adopted from that law by the authority of this Church.

Now here is the peculiarity of our condition. The Convention has not said from what code or body of canons in particular the nature and limitation of these censures are to be obtained. We are not referred to any particular legal dictionary for their description. It is left open to be contended by any one that the whole mass of canons made in time past by any Church, inflicting any of these censures may be resorted to, and that our tribunals may call and select any form of that censure which they may find any where in this mass, if they prefer it. I do not say that it can be so contended with reason, but it may be with some show of reason. However rare or peculiar the form may be, if it is an ecclesiastical censure of these denominations that has been used at all, it may be thought open to adoption and application. In one respect the Convention has by a subsequent canon limited this choice, or rather has restricted the meaning of one of the censures; for when degradation from the ministry is inflicted, the degradation is declared to be entire, and not from a higher to a lower order as was the practice in one or more of the ancient Churches. But in regard to suspension, this has not been in any way limited, and we may be at liberty to take its meaning or form wherever we find it adopted in the Church. There is vast inconvenience in this, and the evidence of it may be seen in the sentence of suspension pronounced upon the late Bishop of Pennsylvania, which is not only suspension from his office of bishop (all indeed from which the canon authorized the House of Bishops to suspend him) but also from the *public* exercise of his ministry, leaving him the full *private* exercise of it in every respect.—The English Canon Law it is believed knows nothing of such a suspension. *Bingham* says that he has heard of but one instance of it, mentioned by St. Basil, and he obviously thinks that it is not entitled to respect. 2 *Bing.* page 189, sec. 10. It is a suspension of most dangerous import, exciting *prima facie* the general suspicion that it is either too severe or too light a sentence, and that those who inflict it have not regarded the nature of the offence so much as some public or popular impressions in regard to it. The uncertainty in which the law is left by such loose and imperfect language in the canons, is of the highest prejudice to the administration of ecclesiastical justice.

So as to the limitations of suspension in point of time—we are left exposed to like difficulty from this general use of the terms in the canon of 1844; and bishops and laymen who know not half as much of the Canon Law as the youngest Proctor at Doctors' Commons, are driving their studies to see whether the sentence inflicted upon the Bishop of New-York is good or void—while the bishop and the diocese are suffering and must continue to suffer under it, though absolutely void, as much and indeed more than they would from a sentence which all should admit to be valid.

If we mean to preserve peace in our Church, this state of things must come to an end, and men of all parties must unite their efforts to give certainty to our penal canons, if they mean to keep together the Body that is now governed by them.

One thing, however, may be regarded as free from doubt in this matter, namely, that the reference to the foreign Ecclesiastical or Canon Law for the definition of admonition, suspension or degradation, does not invoke that law as in any point more binding *as such* upon our Church, than if we did not refer to it at all. We refer to it not for the law so much as for the fact, namely, what the law is, as we have agreed by the reference to follow that in the particular instance, in the same manner as if we had written out the definition and limitation of those censures in the canon that authorizes the infliction of them.—From the time the canon is passed, these censures may be inflicted under its authority, as then for the first time applied to the offences it describes. In all other respects the Foreign Canon Law is without any influence whatever upon those offences; and as a foreign law it is not acknowledged by any such reference to have had any antecedent authority, or even to have any present authority. The whole authority is in the canon of our Church from the time that it speaks the will of the Church.

Let this be briefly applied to the sentence of suspension pronounced upon the Bishop of New-York under the canon of 1844, for acts alleged to have been committed years before the canon was passed.

Until the canon of 1841 there was no canon of the Church for the presentment of a bishop for any offence whatever, nor until the canon of 1844 any that provided a mode of trial, or authorized the infliction of a punishment. I say with great confidence, that until this last canon bishops were not subject to the ecclesiastical censure of admonition, suspension or degradation. If they were, who was to pronounce the sentence, and what was the sentence to be? Was a bishop of one diocese to censure another, or were the bishops of two or more dioceses to acquire this authority over an equal, or the House of Bishops, a legislative body, to convert itself into a judicial body? And from what code were they to derive the pain or censure inflicted, since our own inflicted none? The Scriptures annex no such punishment to the offences of bishops, certainly not the punishments of suspension and degradation—they are not among the sanctions of the moral law—the laws of foreign churches do not bind, and we had none in our own Church. The suggestion of such a power before any enactment by the Church is preposterous. The Church, until she acted in 1841, did not mean to act, and it is clear that she did not suffer by not acting. The natural sanctions of the moral law were sufficient to enforce its observance—the dread of God's displeasure—of the stings of conscience—of the world's contempt. The Church at least thought them sufficient, for she did not act; and she acted only when she finally thought otherwise. Whether she thought wisely when she acted—whether there is more security in a penal code which prepares tribunals and punishments for bishops, than in one which makes no provision because it regards their moral delinquency as impossible, is the old question whether the code which omitted all reference to the crime of parricide, did not contribute to make it impossible by assuming it to be so. The Church may have been wise or foolish in the omission—she may have done all she ought to have done, or she may have done less: the omission may have been a theoretical defect, though no one for the first fifty years of the Church—her golden age of unity, peace, and godly concord—can possibly regard it as a practical evil: any view, in fine, may be taken of the policy of the Church in this respect which any one may choose to take; but under all views of this question, one position remains equally true in ethics as in politics, that when she first ordained the punishment of suspension for the offence of a bishop, she ordained it for offences that should afterwards come, and not for previous acts. The Church herself is under a moral restraint. She cannot pass the bounds which circumscribe all moral legislation. "The laws only can determine the punishment of crimes." This is one of the axioms of Beccaria's great work. If a new punishment can be applied to an old offence, it is not the law that punishes but the despotic legislator, or the partial judge. One of the first and fundamental principles in the interpretation of penal law, is that it must be intended to operate prospectively upon both the crime and the punishment. If it declares the contrary in express terms, it is in itself a violation of the first principles of moral legislation and is void. Every such law wants the essential virtue of promulgation, which God himself has required for his own laws. "Come up to me in the mount, and be there: and I will give thee tables of stone and a law, and commandments which I have written, THAT THOU MAYST TEACH THEM."

Some writers have supposed that a new punishment may be lawfully inflicted for a former offence, if it be milder than the punishment that was annexed to the offence when it was committed; but in addition to the answer, that this qualification of the principle does in no degree apply to a moral offence to which the law of the Church annexed no punishment, the qualification itself is rejected by the best authorities as a dangerous tampering with this most indispensable principle.

Upon the whole I leave these remarks in full confidence that they prove the illegal application of the canon of 1844 to the case of the Bishop of New-York. I do not impute to any one of the Judges the lowest degree of intentional wrong in such an application of the canon. The distinction was no doubt overlooked, possibly from too much eagerness in some to punish, and in others to place the defence, where for one I think it was validly placed, upon the *facts*. But in the present aspect of the case the force of the distinction, as fatally destroying the validity of the sentence, and making it a void sentence before the whole Church is worthy, it strikes me, of the gravest consideration.

From all the evil of the case, good however may come to the Church, greater even than the evil that it now suffers. Our code is defective. Our canons have been carelessly drawn. Our tribunals have been defectively constituted. Our forms of proceeding are loose, and our rules of evidence obscure. Certainty is the mother of repose. Doubt is the foster mother of dispute and strife. Our danger has become manifest and imminent in the very first instance in which an attempt is made to administer such a code, by the agents and means that are provided; and it shows itself not so much in inquiries for truth, as in irritation and inflammation which threaten the concord of the Church. If "out of this nettle danger we pluck the flower safety," the safety of more definite canons—more impartial tribunals—more clear rules of evidence and procedure—and above and far above all in importance, the right of appeal,—we may finally be thankful for the infliction, even of an illegal sentence, as having been mercifully permitted to irritate the Church into a more vigilant inspection and protection of all her necessary defences.

NOVA-CÆSARÆA.

COMMUNICATIONS.

For the Churchman

Mr. Editor,—The editor of the Banner of the Cross* has certainly an unquestionable right to cherish and express what opinions he pleases, respecting "the New York trial." I fear, however, that he is hardly aware of the deep blow which he has struck at vital principles of morals, religion, and churchmanship, in his article respecting that trial. It is not my design to examine that article in detail. I refer to an instance or two of its decided antagonism to principles which every good christian and good churchman cannot but regard as fundamental to the interests of holiness and virtue.

Who would expect to see from the pen of a just and honorable man, and an enlightened christian, the sentiment, that it is *no excuse* to say that to speak disparagingly of adverse parties is *necessary to the defence of an oppressed and innocent man*; and that the seriously injuring and fatal undermining of the reputation of a court, would be an infinitely greater calamity to the church than the *judicial condemnation of the most innocent person in it!* The true American and the true Protestant needs no enlargement here. It requires but little sagacity to see that if the writer of such sentiments had lived in the times of the reformation, he would not have gone for the protestant cause: if he had had a voice in the settlement of the great principles which secure to all classes of men equal justice, and the firm possession of civil and religious rights, and control accordingly all judicial proceedings, and fix accordingly the of law and order, that voice would have gone rather for the more strongly rivetting of the irresponsibility of power, and the more unrelenting enforcement of passive obedience and non-resistance.

The editor says, "It is a *mistake*—it is more—it is an *injury* and *wrong*, to couple this unhappy controversy with any of the distinctive church principles that are prevalent among us, as if a high churchman or a low churchman, *in virtute nominis*, were oblige to take this or that side of the dispute."

It is a fact, of the value of which, and its bearing on this point, men may differ in opinion—nevertheless it is a fact, that Bishop Onderdonk's high church views and acts gave the impulse to the first movements towards his trial, supplied a motive which was constantly breaking out, in every step towards the trial, had been the avowed ground of hostility to him in some who united in his presentment and trial, and were well known causes of prejudice against him in several of the witnesses.

But of this I do not mean to speak, any further than to say that it is good reason with every lover of christian righteousness and justice, for looking very narrowly into the whole process, lest, by any means, the tempter may have succeeded in turning these circumstances to his purposes of oppression and injustice.

The term "high churchman" sometimes requires definition. I am truly sorry to find in such a quarter as the Banner of the Cross, indications of a very defective view of it. The editor says that "no peculiar theory of *church organization* is involved in the dispute." The principle here included—putting church organization forward as the *great thing* in high churchmanship (or, as I had rather say, sound churchmanship)—is a capital error, which, among other evils, has led to that miserable counterfeit of sound churchmanship, so aptly termed *high and dry*. It is by no means skill in defending the Episcopal "church organization," and in arguing for a liturgy, or for *our* liturgy, which constitutes sound churchmanship. This is a warm and active *principle*, a living principle of faith and love. It adheres to Episcopacy, not simply as an organization, but as a link in the chain whereby the grace of God which bringeth salvation through Jesus Christ draws the sons of men into union with the body of Christ, and participation of its spiritual life and energy. Our organization under and through our Catholic litergy, derives its greatest value from ministering to the same invaluable end. The church character thus formed, nourished, and cherished, is one of faith, holiness, and charity. Justice, and truth, and love, and sympathy, are eminent among its qualities. It is warm, and disinterested. It is ever alive to all that concerns the honor of the Gospel, the purity and prosperity of the church, and right doing towards fellow men. Prominent among its rules of principle and action, are those which the Holy Ghost spake by the inspired writer of the precepts, "bear ye one another's burdens;" "look not every man on his own things, but every man also on the things of others;" "whether one member suffer, all the members suffer with it." Compare this with the principle on which the Banner hugs itself in listlessness and inactivity—"I consider the New York difficulty as essentially a local one"—"local to the diocese of New York." The heart, professing to be Christ's, that requires to have the comparison enlarged upon, would probably hardly be convinced. Its churchmanship may be "high;" but it is mournfully dry and cold, and selfish.

Let us take, for a moment, another view of the principles illustrated in this matter by two classes of churchmen. One, fully receiving the evangelical doctrine of the weakness and frailty of human nature, and rejecting that of infallibility respecting any tribunal secular or spiritual, and honestly believing that "the New York trial" has afforded mournful proof of human frailty, in its getting up, its prosecution, and its issue, and this, in a kind and degree involving grievous personal suffering, an infringement of rights, and unjust and illegal discipline, honestly say so. They bring forward strong reasons for thus thinking and thus acting, and call, with solemn appeal and prayer to the God of truth and righteousness, for a full and dispassionate consideration of the matter. They place it in a light which shows its essential connection with principles and administrations wherein all men are concerned, and from which the purity of the church, and its legitimate christian character, are inseparable.—And how is this met by the other class? Mainly, by an effort to stifle all inquiry, and enforce quiet submission to all consequences, because certain men have been the agents, and they are to be held above responsibility. With which class is the soundest churchmanship? One class, independently of all personal regards—favor whom it may, oppose whom it may—adopts the principle of trying every thing of what sort it is, when brought to the test of christian morals and piety, of reason and right, of law and order, and of the light thrown upon it by the wisdom and experience of the church and of the world: they would, in the faith and fear of God, follow this guidance, and leave results and consequences to Him. The principle of the other is that which would stop all inquiry by the authority of the council of Trent, the assembly of Westminster, or the court of Bishops; and hang their judgment on the piety of witnesses and the venerableness and respectability of triers. Which are the soundest churchmen?

It is a New York affair. Time has before been, when New York has been left to contend for sound principles almost single handed. But truth and God were with her; and in the issue, timid and time serving friends, right in wish and meaning, but weak in faith, and irresolute in purpose, were not backward in claiming a share of credit for her victory; and even decided enemies were glad at last to enjoy the blessings from on high with which that victory was graciously attended.

But New York is not, in this matter, left entirely alone. That *gospel heart* of sympathy and brotherly affection, and that catholic regard for the common welfare of the Church, which are essential to sound churchmanship, are perhaps more general than the editor of the Banner supposes. Tokens of it have appeared in every section of our own Church, in the Church of England, home and colonial, and in our early venerable friend, the Church in Scotland.* If I ken aright, some of the wisest and best of those who, through the colums of the Churchman, have cheared the heart and strengthened the hands of its disinterested and faithful editor, in the cause of truth and justice, though it be in the face of the decrees of councils and the venerableness of names, have been of other dioceses.

G. A.

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*The communication of his correspondent "Herbert," in his paper of August 28th, being adopted by him, is here considered as editorial.

* It would be ungrateful not to add, that similar remarks apply to many of the most intelligent and devout members, clerical and lay, of communions extraneous from our own.

For the Churchman.

Mr. Editor,—I cut the following from the New York Courier and Enquirer:—

"THE WRONG MAN HUNG.—A young printer named Boyington; who served his time in the office of the New Haven Palladium, was hung a few years since in Alabama, upon a charge of having murdered a companion with whom he was traveling. He protested his innocence to the last, but without avail. Recently the landlord in whose house the murder was committed, confessed the crime on his death-bed! Boyington was a young man of fine talents and prepossessing appearance, whose guilt was deemed conclusive only from the fact that he was the last person seen with the murdered man.—*Alb. Eve. Journal.*

Such "mistakes" as this are of too terrible a nature not to attract attention and arouse all the sympathies of the human heart; and these sympathies are uniformly directed by a certain class of the pseudo-philanthropists of the day, against the punishment of death for murder. We have no doubt the *Evening Post*, and other papers enlisted in the crusade against the existing laws upon this subject, will proclaim this fact in order to excite public odium against the law, and as conclusive evidence of its injustice and inexpediency. Nothiug could be more unfair or unjust. It is said that if the penalty of death were abolished such accidents could never occur. Of course not; but the same plea would abolish penalties of all sorts, which, moreover, is just what most of these men seek. So long as the human judgment is fallible, errors in all departments of human action will occur. Men will be executed, imprisoned, fined, and otherwise injured though perfectly innocent of any crime; but this fact by no means proves that there should be no executions, imprisonments, fines, or other penalties; but simply that renewed precautions should be taken against the possibility of error in judgment, in all cases where men are put upon trial for alleged offences. The fault is there and nowhere else. Every precaution should be taken to bring to light the actual truth, and to preclude the possibility of condemning an innocent person; and such occurrences as that mentioned above should prompt every man at all connected with public affairs, to do all in his power—not to abolish penalties for crime,—but to render impossible the condemnation of the innocent, by all the provisions which human prudence can devise. They should, moreover, impress upon all who are liable to serve upon juries the duty of the utmost caution in cases like that in Alabama. Here is the true source of the evil, and here alone can the remedy be applied.

My purpose in sending the above has no connection whatever with its bearing on the question of capital punishment. Nor has it any relation to the doubts which have since appeared respecting the truth of the story—doubts, however, which, as far as my observation extends, are without sufficient foundation. It is the conclusion at which the editor arrives to which I would respectfully direct attention. The case certainly—for even, if this be a doubtful case, similar ones have occurred—adds great emphasis and seriousness to the importance of the "precautions," for which the article well pleads, "against the possibility of error in judgment in all cases where men are put upon trial for alleged offences." "Every precaution should be taken to bring to light the actual truth, and to preclude the possibility of condemning an innocent person; and such occurrences should prompt every man at all connected with public affairs, to do all in his power to render impossible the condemnation of the innocent, by all the provisions which human prudence can devise."

The "precautions" above referred to, "the provisions which human prudence can devise, to render impossible the condemnation of the innocent," are, I take it, placed within our reach in the well established wholesome rules for receiving and admitting testimony; and in proper provisions for appeals from judicial decisions. Those rules of evidence, as they have resulted from long continued judicial experience, and from the reflections and reasonings of wise and good men, in all ages, especially those who have been shining lights under the gospel dispensation, mature in the knowledge of its principles, and holy in the cherishing of its spirit and affections, I have been accustomed to regard as something more than what mere "human prudence can devise." I look upon them as emanating, for the cause of truth and justice among men, from "the Spirit of wisdom and understanding, of counsel and knowledge, and true godliness;" in other words, "gifts of grace" from the Holy Ghost. "Manifold" are those "gifts for men" whereby this Blessed Person in the Trinity would counteract the evil influence of the infernal spirit. In nothing is the human mind more enslaved to this than in the workings of envy, hatred, and malice. All history and observation show that when man becomes the accuser of his fellow man, and feels committed to make good his accusation, a chord is struck in his evil heart which betrays at once its subjection to the satanic power that wrought its fall from original righteousness. The spirit of enmity and accusation enthrals it. It mournfully illustrates its need of all the counteractions of checks, and guards, and exposures, which, by God's grace, may prevent the accumulated evils of the artifices of the designing, rooted prejudice, cherished enmity, excited passion, or wilful falsehood. Such counteractions are afforded by the wise and wholesome rules of evidence above referred to. Every one who embraces the gospel doctrine of human depravity and sinfulness, must see and own their value, and thank God that by His good providence and grace the cause of truth and justice is provided with them.

You, Mr. Editor, have rendered good and faithful service in this behalf. The true friends of the Gospel and the Church, of justice and human rights, and of civil and religious liberty, thank you for it, and add their prayers to yours "that ALMIGHTY GOD will, by the powerful energy of His HOLY SPIRIT, make it subservient to those ends of truth and justice to which" you "have endeavored to direct it." I have little doubt that when the present storm has blown over, the sound and just principles and views which you have so ably illustrated and defended, will be gratefully regarded as of exceeding value in the legislation and administration of the Church; and civilians, who would promote the honor and safety of the republic, and secure the rights and interests of its citizens, will not be unwilling to profit by your labors.

S. A.

For the Churchman.

Mr. Editor,—In a communication in your paper of the 11th inst., I drew attention to the entire refutation of the first and second specifications of the presentment, contained in the affidavit of Mr. Peck. If that gentleman had been upon the stand as a witness at the trial, the Court would never have *ventured* to find the Respondent guilty on those specifications. That he was not there was not the fault of the Respondent. He availed himself of every means in his power to procure the attendance of this gentleman, but discovered that he had left the country. This fact, however, does not relieve the conduct of the Presenters, in concealing his name, from the odium which every fair and candid mind must attach to it. It does not alter the flagrant injustice of the act.

The Bishop of Connecticut in his opinion says, "That the charges preferred in this Presentment, against a Bishop of the Church are, *prima face*, *almost incredible*, will readily be admitted. They indicate a habit of mind and a fatuity of conduct altogether unique and extraordinary. But the mere improbability cannot stand against the positive testimony of so many *unimpeached* and (as we may presume) *unimpeachable* witnesses. I am, therefore, compelled to find the Respondent guilty on the *first*, *second*, &c., specifications."

Here, Mr. Editor, is the declaration of one of the majority of the Court, that the charges against the Respondent were *almost incredible*, and were believed only because they were supported by the *positive* testimony of *unimpeached*, and, as was therefore presumed, *unimpeachable* witnesses. In other words, we gather from this opinion, that the Bishop of Connecticut looked upon the charges as so highly improbable, that he could not have found the Respondent guilty of them, had he not regarded the testimony in support of them as *positive*, and given by witnesses against whose credibility nothing was shown. Looking upon the testimony in this light—whether rightly or wrongly we say not—the Bishop of Connecticut felt himself bound to find the Respondent guilty on the first and second specifications. But suppose the facts sworn to in Mr. Peck's affidavit, had been testified to by him in the trial, would they not have *impeached* Mrs. Butler's testimony? In regard to the second charge—that of improper excitement by vinous, or spirituous liquors—Mr. Peck has precisely the same opportunity of judging as Mrs. Butler. He was riding in the same carriage with the Respondent, and engaged in conversation with him; yet he *positively* swears, that he noticed nothing which caused him even to suspect that the Respondent was laboring under any excitement of the kind; and adds, that had such been the case he must have noticed it. So also in regard to the first charge, his testimony flatly contradicts Mrs. Butler's, in every important particular.

Now if the testimony of Mr. Peck had been accessible at the trial, and could have been put upon the Record, then the Bishop of Connecticut, at least, could not have never the Respondent guilty of the acts charged in the first and second specifications. Tnat *positive* and *unimpeached* testimony—supposed by him to exist—and which he rightly required, to overcome the inherent almost *incredibility* of the acts charged, would not have existed. The testimony of Mrs. Butler would have been contradicted and impeached by that of Mr. Peck; and, most assuredly, the testimony of Mrs. Butler, with such aid as that of her foresworn husband could impart, could not for a moment stand against the solemn denial of the Respondent, the opposing testimony of Mr. Peck, and all the probabilities of the case. To take the view least favorable to the Respondent, the evidence would have been balanced, and as the Presenters would thus have failed to prove their case, the Respondent would have been entitled to an acquital.

The testimony of Mr. Peck is entitled, at any rate, to as much weight as that of Mrs. Butler. A stranger to the Bishop, a stranger to all the proceedings against him, absent from the country at the time of the trial, knowing nothing at all about it until after his return to this country a few months since, he cannot be supposed to have any feeling in the matter, other than a wish to see justice done. Hearing that *two* of the charges were of acts committed by the Bishop while in *his* carriage, and in *his* presence, he is anxious to hear the whole story, and purchases the "Trial" from those who bought it of the Court of Bishops. The statements which he there finds of the circumstances connected with that ride are so monstrously distorted that he feels it an act of simple justice to an injured man, voluntarily, and without any solicitation, to correct the misrepresentations which he discovers to exist. We have heard that the opponents of the Bishop unable to resist the force of the facts contained in that affidavit, shove it into the corner, under the pretence that it is *extra judicial*, and therefore, if false, the party making it cannot be punished for perjury; therefore, say they, it is of no weight.

But that argument is a two edged sword which cuts down every one of their own witnesses. Every oath administered at that trial was *extra judicial*. Perjury would not lie against the witnesses for swearing falsely. Perjury, according to Dr. Edward Coke, is "a crime committed when a *lawful* oath is administered, in some judicial proceeding, to a person who swears wilfully, absolutely, and falsely, &c. The law takes no notice of any perjury but such as is committed in some Court of Justice, having power to administer an oath; or before some magistrate, or proper officer, invested with a similar authority, *in some proceeding relative to a civil suit or criminal prosecution*; for it considers all other oaths unnecessary, at least, and therefore *will not punish the breach of them.*" (4. Blackstone's Com. 137.) Thus not one of the witnesses on the part of the prosecution, can be indicted for perjury, let them have sworn ever so falsely; and the same argument which so cavalierly disposes of Mr. Peck, makes a jest and a farce of the whole trial.

The fact that the Bishop of Connecticut rests his verdict upon the unimpeachable character of the witnesses, leads me to state a rumor which I heard, and which, if true, painfully shows to what disadvantages the Respondent was subjected to by reason of the known prejudices of some of the members of the Court. I have heard it rumored that the Counsel for the Respondent had it in their power to *impeach* the credibility of at least one of the witnesses for the prosecution, that witnesses of high standing, both in society and in the Church, who lived in the neighborhood where she grew up, were actually in the city waiting to testify at the trial that her character for veracity was such as to render her unworthy of belief. These witnesses were not examined, because it was discovered that the prejudices of some of the members of the Court were strongly against the Respondent, and it was supposed that any testimony going to impugn the character of the witnesses for the prosecution, particularly those who were known to be the confidential friends of those members, would only strengthen and imbitter these prejudices. Thus the Respondent was restrained, by a fear of giving offence to some of his judges, from going as thoroughly into his defence as he would have done, had he felt that his case was to be tried before an impartial tribunal. If this be true, what can be said of the *justice* and fairness of that trial. A party, arraigned before a tribunal, compelled to keep back evidence, favorable to his cause which he has in his possession, lest it should jostle against the prejudices of his judges, and make them still more inveterate in their preconceived opinions! Is not this awful to think upon. But whether this be true or not, facts have been brought to light by Mr. Peck, since the trial, which, could they have been elicited at the trial, we believe, would have produced a different verdict on the part of the Bishop of Connecticut, and we doubt not also of other Bishops. And, since no provisions exists in our Ecclesiastical Court, allowing the right which is granted in civil Courts, of a new Trial on tne ground of *newly discovered evidence*, we trust these facts will be allowed their full weight in the only way left for correcting the injury which their absence at the trial has produced.

ONE OF THE LAITY.

For the Churchman.

Mr. Editor,—Meeting accidentally with an old number of the "Eclectic Review," I was struck with some remarks concerning the surplice, in an article professing to be a review of the "History and compilation of the Book of Common Prayer." The article of course, as usual, is *thoroughly* leavened with the *malice and wickedness* of sectarianism; but the following remarks seem to me to be just, and cannot be without interest, I should think, to those who desire that the Academic robe should be banished from the church.

The writer says, "The practice of men putting on a white gown to read the Athanasian creed, and then changing it for a black one in order to read a homily, is unmeaning and ludicrous; and altogether at variance with the dignity and simplicity of the christian church. Nothing but *custom* can reconcile men to such follies."

He is however, candid enough to admit that a meaning has been given to the colour, shape, and material of the *surplice*, and desires his readers if they are "satisfied with it to revoke his condemnation of the unmanly garment." Having then quoted the explanation of Durandus in regard to the *mystical meaning* of the vestment, the writer of the article in question finally observes that they are "ingenious and pious," but that he might probably be "quite as near the truth where he to regard the white surplice and the black gown as symbolical of the opposite doctrines, generally proceeding from the desk and the pulpit." These words it is true, are the words of a bitter and prejudiced opponent of the truth, but "*Fas est ab hoste docezi.*" And it occured to me that though in the remark there is much malice, the editor of the Protestant Churchman might know of some who would plead guilty to the charge of contradicting from the *pulpit* what they had proclaimed from the *desk*. It occurred to me that he might possibly call to mind a certain Doctor of Divinity, who when clothed in his surplice declared to his congregation that our Saviour Christ "*hath instituted aud ordained holy mysteries*," but when he laid aside that garment, forthwith published a book attempting to prove that Evangelical religion had no *mysteries* which man could not *open!*

LECTOR.

For the Churchman.

Mr. Editor,—It was one of the wise provisions of Magna Charta that "no person shall be put upon his trial from *rumor* or *suspicion* alone, but upon the evidences of lawful *witnesses*." And in a document somewhat older than Magna Charta it is thus written, "Against an elder receive not an accusation, but before *two* or *three* witnesses."

In these more *enlightened* days, however, *one* witness answers every purpose. Against, not an elder merely, but a bishop or apostle, an accusation is now received from the mouth of a *single* witness: or rather, we should say, "from rumor or suspicion alone;" as was done in those dark and pitiable times before the reign of Magna Charta commenced. For since the searching and most able examination of the several Articles of the Presentment by yourself and your admirable corps of correspondents, it will scarcely be contended by any unbiased pen, that either one of those Articles is supported by the credible testimony of even so much as a *single* witness. Indeed the opinion seems to be rapidly gaining ground, and will, doubtless, soon become general that "false witnesses have risen up against" the good Bishop of New York, and that for these three years almost he has been suffering for righteousness' sake.

"But," says a voice from a certain quarter, "he can never resume the duties of the Episcopate. Be the character of the evidence produced against him what it may, a *majority* of his judges have pronounced him guilty, and guilty therefore he must be."

Now in the absence of all argument, this may do very well for a blind: but the eyes of unprejudiced and thinking men will soon see through it. Our approaching General Convention will doubtless take the matter in hand, and materially alter, or strike from the book the strange canon under which the Bishop of New York was tried. A *majority infallible* forsooth! And their decision something too sacred to be meddled with!—And that too in a case which admits of no appeal! And, again, *suspension* and *degradation synonymous!* And yet again, trial by an *ex post facto* law just and valid!! I cannot Mr. Editor, for a moment believe that a majority of the representatives of our church in General Convention will sanction these things. It cannot be that they will set their seal to acts and decisions so diametrically opposed to the dictates of reason, justice and common sense.

"But *public opinion* is against the Bishop of New York, and therefore he can never more be useful in the capacity of Bishop." When was not *public opinion*, or the opinion of a certain class *without*, and sad to say, *within*, the church also, against him? It is true, opposition is now more active and open; but it would seem to be the mere outpouring of a lava-stream which has long been with difficulty confined within proper bounds.

And once admit this seeming argument—*public opinion*,—to be of any force, and who is safe? Where is the bishop, priest, deacon, or layman so *pure* and perfect as not to be continually exposed to that easily obtained, and, in the hands of the evil and designing, most dangerous weapon, the *testimony of a single witness?* If these things are to be, better lay aside appearances, and the forms of justice, and give us the inquisition at once.

But we are persuaded better things of our beloved church. We believe that there is yet enough of the spirit of christianity—certainly enough of the old Anglo-Saxon spirit among us, to cause us to detect and resist the encroachments of tyranny, and firmly and perseveringly "crave the law." AUSTER.

For the Churchman.

Ought the NOMINATION of the TRUSTEES of the THEOLOGICAL SEMINARY for the Diocese of New York, to be *made by ballot* in the ensuing Convention? This question deserves deep consideration. The Constitution of the Seminary requires each Diocese to make the nomination of its representatives once every three years, to the General Convention, and it is therefore a duty incumbent on this Diocese to comply with the requisition. It is true that if the nomination is not made, the former Trustees remain in office, but this provision in spirit applies only to cases of necessity, unavoidable accident, and the like, not to a wilful refusal on the part of the Diocese to make a choice. The Diocese of New York, in the Convention of 1844, made no nomination. It was proposed to go into ballot, but the motion was violently opposed by the Low Church party. It was styled an unheard of proposition, monstrous, tyrannical, unconstitutional; one "venerable" member declared he would never submit to be a candidate on such terms, and a certain Doctor of Divinity bewailed most piteously the hardness of the case. The majority magnanimously, but, as I have always thought, most improperly, waived their right, and consented, as a compromise, to make no nomination, and were no sooner entrapped than the cry of triumph was raised, and floods of abuse poured forth by the Low Church organ in this city, and its infamous cotemporary in Philadelphia. With professions of thankfulness yet fresh on their lips, the enemies of Bishop Onderdonk were plotting his destruction, and weaving the nets that were to enclose their victim in their destructive folds: the disastrous consequences that followed, and the atrocious means by which they were effected, are too well known to need mention here.

Three years have passed, and the enquiry now forces itself upon us, who are members of the present Convention, what are we to do in this matter? There are only three courses to follow. 1st, to make no nomination at all; 2dly, to continue the present Trustees in office, and nominate merely to fill vacancies; and 3dly, to choose the whole ticket by ballot. The first I dismiss at once as wholly unworthy of this great Diocese. The interests she has in the Seminary, as situated within her borders, and the weight of her representation, both in respect of members and property, demand imperatively both that she fulfil her duties, and fearlessly maintain her rights. There are those within her pale, it is much to be feared, who would lend themselves as willing instruments of party vengeance and Puritan fanaticism, despoil her of her vested rights, violate the solemn faith of the Church, and ruthlessly pillage the property and wealth which her pious children have bestowed for the purposes of education for the sacred ministry. Surely, then, she is bound to watch vigilantly the course of events, to resist by all legal methods her would-be plunderers, and to see that those whom she selects as trustees are true men, devoted to her interests and those of the Seminary, and resolved at all hazards to preserve inviolate that COMPROMISE on which the Seminary was established, by the far-sighted wisdom of HOBART. The freest choice should be exercised, the merits of the candidates fully canvassed, and no one be chosen whose past conduct evinces disloyalty, hostility, or dishonesty. Hence the objections to the second course proposed. The freedom of choice is interfered with. Time after time the same trustees continue in office, without regard to their merits or demerits. Once elected, the trustee is in for life, and though dissatisfaction with his conduct may be general and well founded, he cannot be touched, unless some member will boldly prefer charges against him, and occupy the time of the house with days, perhaps, of personal invective, and unchristian wrangling. And then, after all, it may be that the personal influence of the delinquent, and the number of his connexions and partizans, paralizes the arm of justice and frustrates the attempt for his removal. Hence the Constitution and Canons of our Diocese provide, that all its chief officers—as the President, Secretary, Delegates to the General Convention, and Standing Committee—shall be chosen by ballot, unless on certain contingencies; and I therefore maintain that in analogy therewith, the election for Trustees of the Seminary should also be by ballot. We are told, however, that this is an unheard of novelty, and therefore shou'd not be thought of for a moment. Unfortunately for those who use this argument they talk without book.

The first election by this Diocese was in 1822, and the following resolution is found on p. 39, of the Journal: "*Resolved*, That the Trustees of the General Theological Seminary, to be nominated, agreeably to the Constitution thereof, to the General Convention, by this Diocese, *be elected by ballot*, and that the election be held this afternoon." And on page 62 we find that 24 Trustees were chosen accordingly. It has been said that it is impossible to elect so large a number as fifty trustees by ballot, but if the principle be right, inconvenience is no very powerful argument; and if 24 were *balloted* for in 1822, we may as well *ballot* for *twice that number* in 1847. It is also to be observed that the late Dr. Milnor and the present Dr. Anthon were *both chosen by ballot* in 1822, and do not appear, from the records, to have made any objection. In 1826, on p. 65, of the Journal, we find the names of 31 Trustees elected by the Convention; it may or may not have been by ballot, as the mode is not mentioned. At any rate, a full ticket was nominated. No choice was made in 1829, probably because the General Convention was held in August, and our Diocesan Convention in October. In 1832 the mode was adopted, which has since prevailed, of re-nominating the then trustees, and making new nominations only to fill vacancies. (Pages 25 and 73 Journal.) This was probably adopted to save time; and it answers very well when the members are all satisfied with the trustees, but there is no reason why it should be regarded as so sacred, that it must on no account be departed from. On the contrary, the *original* mode, by *ballot*, is the true and proper one, and ought not to be relinquished, unless with unanimous consent, as is the case in other elections, as that of Secretary. In 1844, on the election of Secretary, it was declared by the opposition that the vote by ballot was the fairest thing possible, that the Convention ought to be allowed to choose the person best qualified, in their opinion, for the office, and that to dispense with the ballot was an interference with that right; and the very next day the same opposition discovered that the ballot was unjust and oppressive, and that the Convention ought not to be allowed to choose the persons it deemed most competent, as trustees of the Seminary! When they thought they were the strongest, and could turn out the Rev. Dr. Haight as Secretary, they thought it very just to ballot; but when the Church party had carried in Secretary, Standing Committee, and Delegates to the General Convention, by sweeping majorities, their eyes were opened, and they discerned very clearly how atrocious it was to vote *in secret*. O! most patriotic and philanthropic of men! As it is uncertain what the strength of the opposition will be in the present convention, perhaps they will consider a ballot for the whole ticket of trustees more equitable now than it was then; at any rate, there are many members who wish for an opportunity of voting as their reason and conscience dictate, and I trust they will maintain their right of so doing with firmness and vigor. The Committee on the Seminary, should report the whole number to which the Diocese is entitled, and the names of the present trustees in full; and then the ballot could be had without any difficulty.

I shall now briefly point out my objections to two of the present Trustees, which in the opinion of many of the most respectable members of the Convention, render it improper to renominate them. I refer to the Rev. Hugh Smith, D. D., and the Rev. Henry Anthon D. D. These clergymen in 1843 published a statement entitled, *The True Issue for the True Churchman*, and on the 14th page I find the following words:

> "On the evening of this day the Trustees of the General Theological Seminary commenced their session. Into the particulars of the session it is not necessary here to enter, further than they are connected with the subsequent course of myself and Dr. Anthon.*
>
> A resolution was offered by Dr. A., and seconded by myself, to this effect, that the attention of the examining committee should be directed, as far as practicable, especially in regard to the senior class, to the points at issue between us and the Church of Rome. It was opposed, and by vote laid on the table. Another motion followed, that the attention of the same committee should be directed to the examination of the students upon the distinctive principles of the Church, which was similarly disposed of. A third offered the next day, requesting that the sermons prepared during the senior year, and handed to the professor might be submitted to the committee for inspection was laid on the table. In connection with these decisions, it was maintained that *doctrine* came not at all under the cognizance of the Board of Trustees, and that inquiry into the *doctrinal views* of the students was not constitutionally within their province.
>
> We confess that all this tended to nerve us to a fixed determination to apply the closest and most rigid tests where unsoundness in the faith was suspected," &c., &c.

Let us now see what was actually done by the Board of Trustees. Proceedings, 1843, p. 360:

> "The Rev. Dr. Anthon offered the following resolution which was laid on the table.
>
> *Resolved*, That the Committee on the examination of the Students of the General Theological Seminary, be requested in the case of the Senior Class especially, to have particular regard to the points in controversy between us and the Church of Rome.
>
> The following resolution offered by the same gentleman, was laid on the table.
>
> *Resolved*, That the Committee on the examination of the Students, be requested to direct the examination, particularly of the Senior Class, to the distinctive principles of the Church.
>
> On motion,
>
> *Resolved*, That the Rev. Dr. Anthon, the Rev. Dr. Smith, and the Rev. Dr. Sherwood, be added to the Committee on the examination of Students.
>
> *Resolved*, That such of the Bishops as may attend this stated meeting, be requested in their capacity of visiters *ex officio* to unite with the Committee of examination of the Students in their several departments, and in reporting thereon.
>
> June 27.
>
> The Rev. Dr. Anthon offered the following resolution;
>
> *Resolved*, That the Professor of Pastoral Theology and Pulpit Eloquence be requested to cause the Committee on the examination of Students, to be furnished with the sermons prepared and submitted to him by the different classes, agreeably to the provisions of the statutes."

Dr. McVickar offered a substitute confining the examination to one sermon by each student—and "after discussion the whole subject was ordered to be laid on the table."—p. 361.

Now as to those sermons, it is to be observed that the whole number to be submitted to the committee would have been over *Three Hundred*, allowing that the statutes had been strictly complied with, and I think it would have puzzled the examining Committee to have done any thing effectual with such a *cart load*. Dr. McV. offered a compromise, but that would not probably have answered the purpose. It will be observed that the '*True Issue*' says the resolution was confined to the *Senior Class*. Perhaps the preposterous character of that really offered became evident even to its authors and they deemed it prudent to change the terms a little, in order to make it appear that they wanted only one third of the number actually demanded.

Let us now recur to the first mentioned resolution.

It is true that they were laid on the table, but why? Because they were inconsistent with the statutes, requiring the examination to be *by the Professors only*. This fact was *suppressed*.

Drs. Anthon and Smith were added to the committee on the examination of Students, that there might be no concealment or evasion. This fact was *suppressed*.

Drs. Smith and Anthon knew perfectly well that the Committee was not an *examining Committee*, but a Committee to *attend* and *witness* the examination by the Professors. With this fact before them, they boldly style it an EXAMINING Committee!

The Bishops present at the meeting were by resolution requested to attend the examination as visitors *ex officio*, and unite with the Committee. This fact was *suppressed*.

Drs. Anthon and Smith (says a "Trustee."—Churchman, August 19, 1843,) attended the examination of the suspected Senior Class—the catalogue was *marked* to denote the *suspected* heretics—and when they were examined by the Professor of Systematic Divinity, *they underwent a searching examination on those very articles, which set forth the points on which our Church differs from the Church of Rome, and Drs. S. and A. attended pencil in hand to record their answers and fasten any discovered error upon them.* All these facts were *suppressed*.

In the words of the '*Trustee*,' "Drs. Smith and Anthon, omitted to state these facts, and have thus misled the public into the belief that the Trustees of the General Seminary acted with a determination to suppress all enquiry into the doctrinal soundness of the Students of the institution—which impression is shown by the above stated facts to be *unqualifiedly* false."

The Bishops present during the meeting of the Board, were Bishops Brownell, B. T. Onderdonk, Ives, MCILVAINE, Doane, Kemper, Whittingham, LEE and EASTBURN. Not a word of this in the "TRUE ISSUE." Did its authors mean to charge *all these Bishops* with advocating Popery?

The question is whether men who could act thus disingenuously, (which is the mildest term applicable,) and have since kept up an unvarying system of hostility in the same spirit, are fit for Trustees of the Diocese of New York. If the Convention responds aye, so be it. I trust however that those who are differently minded will have an opportunity of expressing their opinion, and voting in the negative on a BALLOT. At any rate, I have discharged my conscience of any responsibility. CURATOR.

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* It would have been more polite to say Dr. Anthon and myself.

For the Churchman.

THE CHRISTIAN WITNESS AND HERBERT.

Mr. Editor,—The humble and retiring "Herbert" who appears in the *Banner* of August 28th, and who is quoted with as much approbation by some other papers as if his authority had all the weight of a Bishop, or a Bishop-elect, tells us that "the New York difficulty" is in his view "essentially a local one;" "comparatively, (he says) it is a private question—a mere question of personal morals—local to the Diocese of New York, and involving, so far as I can see, no peculiar ecclesiastical theories or opinions." *Herbert* says, moreover, that "the names of Bishops Brownell, Otey, Freeman and *Henshaw* are dear to the Church at large." The opinions of these Bishops, therefore, are of some worth. But do all these prelates concur with our author in considering the New York difficulty as essentially a local one? Let us enquire of Bishop Henshaw? The sentence to be pronounced by the Court, he said at the Trial, "is to be considered, not as a punishment of the offender, but simply as an act of discipline, designed to "*vindicate the laws and preserve the purity of the Church*." "If it were not for the perplexing and interminable evils which might be expected to result from leaving the Diocese of New York in connection with a Bishop suspended from the exercise of his Episcopal functions, I might perhaps vote for his suspension; but under the circumstances of the case I believe it to be required by the *purity of the Church*, and true mercy to the Respondent, that he be deposed." (*Trial*, p. 327–8.) In Bishop Henshaw's judgment, then, the welfare of the Church in these United States was involved. He was anxious to vindicate her laws and to preserve her purity, and at the same time to guard her against the perplexing and interminable evils which would result from leaving any diocese in connection with a Bishop suspended from the exercise of his Episcopal functions. With what propriety, therefore, can it be affirmed, if Bishop H.'s opinion is worth any thing, that the present question is a private one—local to the Diocese of New York?

"It would be monstrous (says *Herbert*) to make the solemn decision of a judicial tribunal dependent upon what the public may think as to the mode in which the tribunal itself was constituted, &c." But suppose that the *religious* public need to be enlightened or to be refreshed in memory. Suppose that the members of the general legislature of the Church, who are changed at least once in every three years, are men of like passions and habits with other men, and given to change her laws when found oppressive or defective. Is the press in such cases to be silent? Are the *oppressed* forbidden to raise their voice? The "public," it is thought, exerted some influence in 1844–5 in producing the "decision" of the "judicial tribunal." Is it monstrous now to endeavour to work upon the same public by argument and persuasion?

"WE DO NOT BELIEVE (says the *Christian Witness*, who republishes, with approbation, the article of *Herbert*,) that the General Convention has any more power to change the decision of the Supreme Ecclesiastical Court of the Protestant Episcopal Church, than Congress has to reverse a decision of the Supreme Court of the United States, or to annul a sentence pronounced by the Senate when sitting as a high court of impeachment." Wonderful exhibition of a negative faith! Marvellous pronunciamento from the city which long since eschewed creeds and confessions! Who *does* believe what is here said to be disbelieved? Not Bishop Onderdonk, surely. Not the writers for the Churchman. The decision of the Court has been made, and it has been submitted to, and no power on earth can change what has already taken place. Possibly, however, the General Convention will possess the ability to relieve the Diocese of New York. Possibly, the members will determine that they have power to liberate that Diocese from the "perplexing"—not to say—interminable "evils" which have resulted from the suspension of her Bishop. Possibly they may say, that as suspension does not mean degradation,* the sentence of the Court has had its course, and the Bishop is henceforth at liberty to exercise his Episcopal functions. We do *not* believe, that they will concur with Bishop Henshaw in the opinion that ministerial suspension is no "punishment;" nor do we believe that they will "in mercy to the respondent" resolve to depose him. But we cannot help believing that they will come to the conclusion that the "laws of the Church" have been sufficiently "vindicated," and the Bishop of New York sufficiently chastised.

OCCIDENTALIS MINIMUS.

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*If the editor of the Christian Witness is so destitute of Christian feeling as to "believe" that Bishop O. ought *never* to be restored, he himself ought not to remain in the ministry. Such men remind me of one of Dickens' descriptions. "His body was transparent; so that Scrooge observing him, and looking through his waistcoat, could see the two buttons on his coat behind. Scrooge had often heard it said that Marley had no bowels, but he had never believed it until now."—*Christmas Carol.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 2, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs

The *Sixty Third Annual Convention* of the Diocese of New York assembled in St. John's Chapel, on Wednesday morning the 29th *ult.*, being the day appointed for the same, and the Festival of St. Michael and All Angels.

Morning Prayer was said by the Rev. Benj. C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, assisted in the Lessons by the Rev. Wm. E. Eigenbrodt, Rector of All Saints Church, N. Y.

The Ante-Communion was read by the Rev., the Rector of Trinity, (President of the Standing Committee of the Diocese,) the Epistle by the Rev. Dr. Wainwright, an Assistant Minister of the Parish.

The Sermon preached by the Rev. Jos. H. Price, D. D., Rector of St. Stephen's Church, from the text, Rom. 12, v. 19, "Be ye kindly affectioned one to another"—was a highly finished, appropriate, and most excellent discourse; and will, no doubt, be called forth, by the Church, for immediate publication.

After the administration of the Holy Communion, in which the Rev. Dr. Berrian was assisted by the Rev. Drs. Lyell, Wainwright, and Price; the Convention was called to order by the Secretary, and the Rev. Dr. Lyell, the oldest Presbyter present, being placed *pro tempore* in the Chair, the roll of Clerical members and Lay Delegates was called, and answers made, with few exceptions.

The certificates of Lay Delegates having been duly examined by the Secretary, and the Hon. Luther Bradish and W. H. Harison, Esq., a Committee appointed by the Chair for such purpose, the Rev. Dr. Creighton was, on motion of Dr. Wainwright, unanimously elected, *viva voce*—a ballot, on motion, being dispensed with—to preside over the deliberations of the Convention, and addressed its members as follows:—

"In accepting the high honor to which the Convention has again called me, I have a lively and grateful recollection of the kindness, courtesy, and indulgence heretofore shown me, and a firm reliance that you will continue to manifest them, if I continue to discharge with honesty of purpose, and to the best of my ability, the duties of my office.

I trust, however, you will not deem me ungrateful, or in any way wanting in sensibility to the distinction to which your partiality alone has elevated me, if I express the *hope*, as I most certainly entertain the *wish*, that this may be the *last* occasion on which your indulgence will be so taxed in my behalf, and that when this body is next convened, its deliberations may be presided over by one having an *official* right to this responsible and honorable station."

Dr. Stearns moved the unanimous re-election of Rev. Dr. Haight, to the office of Secretary, who was elected accordingly, and the former Treasurer of the Convention, Charles N. S. Rowland, Esq., was proposed by Rev. Dr. Haight, and also re-elected. The reading of the rules of order was dispensed with.—Rev. Mr. Carder was re-appointed Assistant Secretary, and the Rev. Mr. Eigenbrodt his substitute.

The Chair then announced the following Standing Committees:

On the Incorporation of Churches.—Hon. Samuel Jones, Rev. William L. Johnson, D. D., and Francis Barretto, Esq.

On the Diocesan Fund.—Rev. Orsamus H. Smith, Rev. William Richmond, Hon. Jonathan Burnet, Cyrus Curtiss, Esq., and the Treasurer.

On the Treasurer's Report.—J. Anthony Constant, Gerritt G. Van Wagenen, and Luther Bradish Esqrs.

On the Theological Seminary.—Rev. John Brown, D. D., Rev. Reuben Sherwood, D. D., and William H. Harison, John R. Livingston, Jr., and Anthony B. McDonald, Esqrs.

On Canons.—Rev. Jonathan M. Wainwright, D. D., Rev. Lot Jones, Rev. Edward N. Mead, and David B. Ogden, Gulian C. Verplanck, and Samuel Jones, Esqrs.

The following Inspectors of Elections were likewise announced by the Chair:

For the Standing Committee: For the Clerical Votes—Rev. Mr. Pardee, and Mr. Cornelius Oakley. For the Lay Votes—Rev. Mr. Vinton, and Dr. Stearns.

For Delegates to the General Convention: For the Clerical Votes—Rev. Richard Cox, and J. C. Thatcher, Esq. For the Lay Votes—Rev. J. M. Ward, and Stephen Cambreleng, Esq.

For the Provisional Deputies to the General Convention: For the Clerical Votes—Rev. W. L. Johnson, D. D., and Mr. Isaac Seymour. For the Lay Votes—Rev. Mr. Hunter, and Mr. J. A. King.

For the Missionary Committee: For the Clerical Votes—Rev. Mr. Marcus, and Mr. John R. Livingston. For the Lay Votes—Rev. J. Diller, and Mr. Benjamin M. Brown.

Rev. Dr. Taylor presented the report of the Committee on qualifications of Members, and asked permission to print the same, which was granted.

On motion of D. B. Ogden, Esq., the house adjourned to Thursday, 9 A. M.

We understand that the Chapel of the New York University, fronting Washington Park, has been engaged for the use of the approaching General Convention. A better selection in fulfilment of the direction of the last General Convention, we think, could not have been made. The room is spacious, containing about one hundred and twenty pews, and capable of seating from six to seven hundred people on the ground floor, with accommodation in the galleries for at least one hundred and fifty persons; and is, moreover, in a retired and quiet situation favorable for the transaction of business. On the same floor, and very convenient to the House of Deputies, is a suitable room which has been taken for the House of Bishops. Convenient rooms for Committees, we understand, have been provided.

The Messrs. Appleton have just ready for publication a volume containing the Canticles of the Church, the Selections of Psalms, and the Psalter "figured" for chanting. In this volume the usual mode of division, viz., by dots, lines, and spaces, has been discarded for another, which is called "figuring," and consists in the use of small numerals to denote the first, second, &c., bars in the chant placed before the syllables assigned to the respective bars. This is the method long since adopted, as the editor tells us in his Preface, at St. Paul's College. It undoubtedly has some advantages, and an obvious one is, that it disfigures the appearance of a page less than any other.

The Preface to the volume is dated from the Church of the Holy Communion, and signed "W. A. M.," so that there can be no doubt to whom we are indebted for this contribution towards a more elevated and richer performance of public worship. It contains the eight Gregorian tones with their various endings, and a selection of English chants, both single and double, as well as remarks on the mode of division adopted, and an explanation of its use.

We are unable to say more at present of this Psalter, than to commend the neatness of its appearance, particularly the legibility of its type, and to express the hope that it may be found of use in both town and country churches.

We understand that the same house will publish, next week, "Dr. Jarvis's Reply to Dr. Milner's End of Religious Controversy." This is a work to which we look forward with great expectations. Strictly speaking, Milner's Work does not require an *answer* from Churchmen, for it is not addressed to them and does not even suppose their existence, the author having limited himself to those controversies which grow out of the most unlimited exercise of private judgment. It is important, however, to have such antidote to his work as will correct its numerous mistatements and fallacies, and give correct statements of the questions at issue between Romanists and those who are willing to be concluded by Scripture and Primitive Antiquity. This we suppose that Dr. Jarvis has done, and we look forward to the work with the hopes which the importance of the subject and the reputation of the author very naturally inspire.

Our English papers by the Britannia have been on our table unused for more than a week. They contain but little, however, of importance.

The order in Council recommending the carrying into effect the late Act of Parliament respecting the new See of Manchester has been published. By it the Collegiate Church of Manchester is proposed to be made a Cathedral, and its Dean and Canons the Dean and Chapter of the present Church. This and its other provisions, which relate principally to the patronage of livings and the limits of archdeaconries, take effect from the first of September. It is said that the Rev. J. Dufton, author of one of the recent publications on National Education, will be the first Bishop, Dean Waddington having declined the offer.

The papers record the death of the Bishop of Brechin in Scotland, the Rt. Rev. David Moir. The English Churchman has the following remarks suggested by it:—

"The condition of the Scotch Church at the present moment, appears to us not a little critical. Through the countenance afforded by the Puritanical section of the English Church, and by the instrumentality of Clergy bearing her orders, schism has been enabled to assume a position in Scotland which is very likely to blind the eyes of many worldly people to what is its real character. Among ourselves for the most part schism has been vulgar; so that, as soon as a Dissenter is raised in society, he becomes, as matter-of-course, a Churchman. A refined taste at once rebels against the coarseness of Dissent. In Scotland, the leaders of schism are gentlemen; but they are also something more—they are men of English University education, and not unfrequently of aristocratic connections. The native Clergy of Scotland, on the other hand, do not enjoy either of these last-named advantages. Moreover their incomes are miserably inadequate. Thus it happens that they are exposed to one of two temptations: either they sacrifice their independence and become slaves to the patron or patrons of the congregation, or, falling back upon the spiritual perogatives of their office, they find themselves regarded with jealousy and dislike by My Lord A or B, who takes his revenge by giving a site to the "English Chapel," as it is called, and reduces his annual donation from £10 to £5. Of course this is very miserable and very sinful; but our LORD would have us be "wise" as well as "harmless," and it appears to us a most necessary part of Christian prudence in our brethren of Scotland to arrest, by all possible means, this growing alienation of the higher classes; and we venture to suggest that they will do well, in this and in all other instances that may occur, to seek for one who, to all other requisites for the high office of a Bishop in the Church of GOD, shall be entitled to command the respect even of the greatest and most wealthy in the land."

The well-known Church publisher of London, Mr. James Burns, together with his family, has joined the Roman Church. Mr. Darnell, a Fellow of New College, Oxford, has taken the same step.

The author of "From Oxford to Rome," a book which has been noticed in many religious publications, has addressed a note to such papers, lamenting the publication of her book, and in particular making an apology for a certain allusion in it to Mr. Oakely, who, it appears, was formerly her pastor. She had intimated that he was dissatisfied with the Roman Church, and now publishes a note from him strongly asserting his realizations of anticipated "aid and comfort in the Catholic Church," his "entire and inexpressible happiness," &c., &c. The lady has become a Romanist since the greater part of her book was written.

The Bishop of Chichester has recently delivered a charge in which he uses very decided language in favor of conformity to the Rubrics and Canons, and asserts the doctrine of Baptismal Regeneration as the undoubted teaching of the Church.

Two of the Roman Catholic Bishops, Drs. Griffiths and Mostyn, have recently died.

Sir Robert Peel has been aiming to achieve greatness by a speech at a Bible Society meeting. It is as little to the point and un-Church like as his whole political course would have led us to expect.

The Times comments severely on Sir Robert's Bible manifesto, but has itself received a severe lashing from the Duke of Newcastle, who vindicates himself from the Times's charge of having prevented Lord John Manners's return from Newark. His Grace wished Lord John to remain, and professes the highest esteem for him.

In regard to the next Parliament nothing is certain, but its uncertainty. Protectionists and Peelites together are able to put down Liberalism, should the latter return to their duty and forsake their will o' the wisp leader. On the other hand, Lord Geo. Bentinck is not unlikely in some matters to obtain the support of the Irish members. His Railways Bill, and his avowed wish to see the Roman clergy endowed, will aid him in this. The Liberals number in the papers 326, (Morning Herald,) or 322 (Post.) But from these must be deducted Repealers, Radicals, and Dissenters, not to be depended on for every question, (e. g. the last on the new Bishoprics Bills,) and no less than 108 in number. So there are but 218 or 214 regular supporters of the Russell ministry, while the Protectionists alone are 247, and many of the Peelites will, on certain questions, go with them. Of course the Dissenting interest will not be of much weight, at least in the matter of the new Bishoprics, for the Ministry is pledged to carry them through and will undoubtedly have Bentinck on their side.

Three new volumes of The Library of Anglo-Catholic Theology have appeared, Crakanthorp's *Defensio Ecclesiae Anglicanae*, Bishop Beveridge, vol. ix., and Bishop Wilson ed. Keble, vol. ii.

Dr. Pusey has published a translation of the *Paridisus Animæ Christianæ*, adapted to the use of the English Church.

Rome is still the point to which the eyes of Europe are turned. A new conspiracy had been detected just on the eve of its outbreak. The prisoners in all the gaols, &c., were to be set free and armed; the turnkeys had been bribed, and had actually begun to release them, when they were stopped. Another Ferretti, cousin to the Pope, and brother of the Secretary of State, has been added to the Government. His office is over the Finance Department. Arrests of conspirators are daily made; their trial will be held in the great hall of the Capitol. Lambruschini, whose complicity in the affair is equally doubtful with that of Caesar's *in re Catilinaria*, was still at Civita Vecchia, ostensibly for the sake of the sea air. He had been summoned to Rome; probably he will have an opportunity to clear himself.

A correspondent of the Times (*Anglo-Romanus*, said to be Dr. Wiseman) urges the appointment on the part of the English government of an English ambassador to Rome. Another correspondent thus states the difficulties in the way of their doing so:—

"These difficulties, I conceive, are to be found in the following three items:—

Imprimis. Up to this hour the legitimate title of Queen Victoria to the throne of great Britain is unrecognized by the Prince-Prelate of Rome.

2. Up to this hour the sentences of excommunication and deposition dut forth by the predecessors of Pius IX. against the Queen of England and all her adherents are unrevoked by him.

3. Up to this hour the bull "*In Cœna Domini*," put forth by Paul V., whereby our Queen, our clergy, our nobles, our whole people, (excepting only the Pope's adherents among them,) are excommunicated and anathematized for disobedience to the Roman Pontiff, which sentence of anathema is appointed to be renewed afresh every year on Maunday-Thursday, is uncancelled, unrepudiated by Pius IX.

Sir, these are no musty statutes on the part of Britain, which it might rest with her to retain or set aside; they are actual living hindrances on the part of Rome herself, which Pius IX., and he only, has power to remove. It is morally impossible that our Queen can send—it is morally impossible that her advisers, if they entertain respect for their Sovereign, or would retain for themselves the respect of their fellow-subjects or of the world, can advise her to send an embassy or mission to a Court where her title to her crown is unrecognized; or to a Prince by whom she and her subjects are yearly denounced to be ex-communicated and anathematized.

If the interruption of intercourse between the Courts of the Vatican and St. Sames's is injurious to the welfare of mankind, (as who can doubt it?) the blame rests not with Queen Victoria or her advisers; neither with Britain nor its people. If Pius IX. be really seeking the welfare of mankind, and not merely the aggrandizement of the Roman See, and of his own power as chief of that communion, he has the remedy in his own hands.

Let him acknowledge Queen Victoria to be the rightful monarch of Britain, and cease to maintain that want of recognition which would enable him, without inconsistency, at any moment to advocate the claim of the representative of Henrietta of Savoy. Let him acknowledge that the bulls issued against Queen Elizabeth by his predecessors pretending to depose her from the British throne, and inciting all her subjects to rise in rebellion against her, were unwarranted both by the Holy Scriptures and by the decrees of the Catholic Church, and impossible to be justified.

Let him, lastly, openly acknowledge that "withdrawal from obedience to the Roman Pontiff," on the part of national Churches which were not from the beginning subject to the authority of that See, forms no just ground for sentences of excommunication, and anathema, as alleged in the bull "*In Cœna Domini*;" but is under the express sanction, authority, and direction of the Third General Council, as is manifest to all men.

Let him do this, and who for a moment can doubt but that the advisers of the British Queen would recommend an immediate renewal of friendly relations with the Court of Rome, and, if need be, hold a speedy and special session of the British Legislature for the removal of any statute which, passed under the previous state of things, might serve as an obstacle to such a renewal? Or who can doubt that such an act of the British Government would be hailed with the acclamations (to speak generally) of all the British people?

Dr. Wiseman, by the by, whose head was talked of as likely to fill Cardinal Acton's vacant hat, is thought to have now but a small chance. He has embroiled himself with the Irish Romanists and is in no good odor in England owing to a plan which he has broached of having the whole temporalities and trusts of his fellow-Romanists there transferred into the hands of the vicars-apostolic, who are, of course, irresponsible.

Turkey has made an overture to the Pope, and desires an envoy from Rome to reside at Constantinople. This, for many reasons, would be agreeable to the Pope, and the Nuncio at Munich was to have the embassy. The arrangement has been suspended for the present in consequence of the interference of France. M. Rossi threatened that the moment a Papal envoy set foot in Constantinople, his Government would withdraw its protection from the Oriental Catholics, and accompanied this with a formal protest.

The edict reducing the tax on salt, (a loss to the treasury of $250,000,) the institution of a Civic guard which is armed by the Government, and the election of Deputies, are evidences of the determination of the Roman Court to adhere to its liberal policy.

THREE DIALOGUES OF M. T. CICERO ON THE ORATOR. *Translated into English by W. Guthrie.* Harper & Brothers, 18mo., pp. 346.

The *De Oratore* forms part of nearly every collegiate course in the country, and is therefore not unfamiliar to our educated men. Translations, however, are acceptable to many, and we are glad to see the present publication. It contains Guthrie's version which the editor says he has labored diligently to improve, and foot-notes which are of considerable value. The volume forms the 37th number of the Classical Library.

LOUIS THE FOURTEENTH, AND THE COURT OF FRANCE IN THE SEVENTEENTH CENTURY. *By Miss Pardoe, Author of "The City of the Sultan."* Harper & Brothers, vol. 2d, pp. 612.

The VIth. part, now before us, completes a very agreeable, gracefully-written, and intsructive work. It will be found to contain pleasant reading for leisure hours now, and valuable matter for historical reference when it shall have assumed its place on the library-shelf. The prettiness of its mechanical execution does credit to the publishers.

THE PICTORIAL HISTORY OE ENGLAND, *No.* 29, contains chapters on the Constitution, Government, Laws, National Industry, Literature, and Arts of England, from the Reformation to the Restoration.

LITTELL'S LIVING AGE, *Nos.* 175 and 6, contain various interesting articles on the political condition of Italy.

THE EVERGREEN, *for September*, has been received.

NASHOTAH LAKES, W. T., August 12, 1847.

Mr. Editor,—The interest which was taken in a former letter from the Rev. Mr. Breck, which, through your kindness, I was permitted to publish in your columns, prompts me to ask you to insert also the accompanying communication to my Sunday School. The account which Mr. B. gives of the Swedish and Norwegian community in the vicinity of Nashotah, cannot but be interesting to your readers. R. C.

REV. AND DEAR SIR,—Agreeably with my wishes, and interest in the children of your spiritual charge, I comply with your request to write them again another letter containing *missionary intelligence* relative to Nashotah. My desire in thus writing for the young, is to engage their hearts and understandings in the great work of missions *throughout the world*, and which may interest them more and more until they shall have come to years, when they may more actively spend or be spent in the missionary work itself. So much has of late been published respecting Nashotah, that I prefer to go back a few years, and tell of what then transpired, and how we are now influenced by the past, than to speak more of the present work. But yet of the *present*, I may towards the close of this letter, add a few words for the gratification of the children, and, I should hope, of the Teachers also of your excellent school.

As *three* young Deacons, we came in 1841, to the Territory of Wisconsin. It was then a wilderness, indeed, compared with what it is now. A circuit of *thirty miles* was given us, as the bounds of our mission, around Prairie Village, which was at that time our *common centre*. It so happened, in the good providence of GOD, that some Swedish emigrants, of cultivated minds, settled within the bounds of our mission. Knowing them to be Church people, (or a people hard by the ALTAR of our GOD,) we visited them, and, notwithstanding we were ignorant of each other's language, we mutually found our Prayer Books to be a medium of communication. I rejoiced to find the very first man from Sweden, within the Territory, to be truly pious and zealous of the OLD FAITH. He was at that time their *lay-reader*, afterwards my *interpreter*, next a candidate for Holy Orders, and now a most *active clergyman* to the Scandinavian brethren. True to the Church, and always studying the best spiritual interests of his people. In 1841, I simply visited Mr. Unonius socially. In 1842 and 1843, I was invited to perform official acts: first, Baptism; next, to preach and administer to them the Holy Communion. I found these emigrants from the North of Europe very particular in keeping the *Festivals* of the Church, and especially in following the Sundays of the year in their *ecclesiastical order*. When they had any doubt upon such matters, they uniformly came to me to be informed. My first administration of the Holy Eucharist amongst them was to eighteen persons, afterwards more emigrants from Norway arriving, I administered *to seventy at one time*. To pass over four years for a moment, there are now judged to be 19,000 of these Northern Europeans in the North West. The whole body of them were utterly unacquainted with Dissent until they landed in America. All taught in what we would consider to be Church doctrine and Church principles of the soundest order. But to return. In 1844, the settlement was greatly increased by emigration. We had, after living *nine* months in the Territory, located permanently at Nashotah Lakes, which change brought us within three miles of the Scandinavian settlement around Lake Pickagan. (Pine Lake.) In this year (1841) lay-reading was established in unison with the stated services of the Church conducted by myself, their lay-reader acting at all times as my interpreter. With the permission of the missionary Bishop, I conformed as much as possible to *their own Liturgy*,* from which, in their own land, they never vary in the celebration of public worship. By a little care I could readily unite the two Liturgical forms into one. I always held the American Prayer Book, whilst they held their own, printed in the Norse tongue. The interpreter continued reading part by part, in his book, as I announced them. Where the people understood the *Priestly act*, as in the *Absolution*, or other portions, as the Commandments, the English alone was read. Thus it was, that in 1844, without any knowledge on my part of their intentions, until a very short time before it happened, the entire settlement of Swedes, Norwegians, and Danes determined to seek admission into the Fold of the American Church. They therefore chose a delegation of six or seven of their principal men, to meet the Bishop at Nashotah House, which they accordingly did at a time specified by the Bishop. I purpose at this place introducing the address, which they then made the Bishop. It was translated by an old *Norwegian schoolmaster*, whose ignorance of our language, must be the apology for all ungrammatical expressions. I prefer sending it to you as it reads, rather than make any corrections. Inasmuch as this document came from them *voluntarily*, and every step towards the church was *their own*, and save so far as our intercourse with them made them better acquainted with the Church, it is on these accounts of no small moment, at this day, when a *nation* of Foreigners, well taught in Church doctrine and principles, is in our very midst.

Address of Mr. B. Peterson in behalf of the Scandinavian Settlement at Pine Lake, W. T. to the Right Rev. Jackson Kemper, Miss., Bishop of the North West, 1844, January the 18th.

Rt. Rev. Father in God!

We are deputies of a people who have come far off from a distant land; we have crossed the ocean and have not shunned any hardships to find a home;—where we, without any hinderance of old-growing systems and institutions, could work for the support of ourselves and families and use the few talents with which a good Providence has gifted us. But having changed our home, we have not changed our faith. We have endeavored to continue steadfast in the doctrine of our Church; and assured that He, from whom cometh every good gift, also here should be with us, we have not laid aside his service and worship. And that God has been with us, and not permitted that our hope in Him should be put to shame, He has proved to us, by allowing us also here to find His true ministers, who have ministered unto us the blessed privileges of His Church, and exhorted us to remain faithfully in that christian membership, in which we have been received at our Holy Baptism.

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* The General Convention which met shortly after the admission of the Scandinavians into the American Church, left discretionary with the missionary Bishop the Liturgical services. With his permission the Swedish and Norwegian Liturgies have been used to the present time. A license both judicious and catholic.

In order to secure the true christian church and her doctrine among ourselves and our children, we now address ourselves to you, Rt. Rev. Father, respectfully asking of you, that you will be pleased to take into consideration what we have expressed in this petition, which I now in the name of my countrymen beg leave to deliver you.

Praying God to pour down His richest blessings, over your head, we recommend ourselves to your favor.

The petition delivered to Rt. Rev. Jackson Kemper Miss., Bishop from the Scandinavians at Pine Lake, &c., W. T.

Rt. Rev. Father in God!

We the undersigned emigrants from Sweden, Norway and Denmark, having to a number of about 200 persons formed a settlement in Milwaukie &c., Dodge Counties, W. T. in the neighborhood of Pine Lake and Rock river, have been anxious to consider, as being the first and most important matter in our present situation, how we in the best and most beneficial way should order our religious and ecclesiastical concerns, that we may faithfully serve and hold us to Him, who is the source of all prosperity and happiness. We have been anxiously apprehending a possibility of, that many individuals of our number, being in a foreign land, unacquainted with its language and manners, and wanting the attendance of a duly ordained minister of God, who could preach to them the true christian doctrine, might probably by some of the numerous sectarian preachers and convert-makers be seduced to apostate from the true evangelical faith, in which we are born and educated, and which we look upon as the most precious treasure, handed down to us from our forefathers. But especially have we been anxious about what at a future time should become of our children, and their instruction in respect to the saving faith to the Gospel of Christ. It will take a long time, perhaps the age of the present generation, before all the members of the Scandinavian Settlement can be so much acquainted with the English language that they are able with any real edification to profit by the ordinary service in the English tongue, and take a part in the same. Likewise will it probably take some time before the younger members of our Settlement will be capable of receiving religious instruction given to them in the English schools; nor is it yet so arranged among us, that they can attend to any public shools. As a few of our number a little acquainted with the English language already have joined the Episcopal Church, differing from ours in some forms and ceremonies, but according to our judgment confessing the same faith and doctrine, and as we to our great comfort and edification already have enjoyed the ministerial services and religious instructions afforded us by the Reverend clergyman of the Episcopal church here present, therefore it is also our wish and purpose, that all the members of our Settlement at that time when they all have become intimate with the English language, should be entirely united with the said church, and profit by its ministry. For that purpose we have already made some arrangements. Several of our children are instructed in the English language, and a Sunday School is organized among us, conducted by one of our own countryman, which school is also attended by the elder of our number. The clergymen of the church here present have also hindly offered us their assistance, performing divine services among us at least once a month. Thus by these means we have some prospect that at a future time the members of our Settlement will be taught and instructed in the faith of our holy religion. But, as it has been observed before, it will take a long time before these privileges can be fully obtained, and the thought on this interval is what makes our hearts anxious. We feel that during this interval, until we have all been sufficient acquainted with the English language, none but a minister of the gospel, who is able to preach the word of God in our own tongue, can give to our children the needful religious instructions, and to the right edification of the people in a comprehensible manner proclaim the doctrines of the gospel. We have in the religious meetings which we have had among ourselves, every Sunday and holyday found in what high degree a public worship is necessary for the maintenance of our faith and order among us; and in this respect we have been happy to have among our number a highly gifted person, Mr. Gustaf Unonius whose preceeding studies and devotional mind have qualified him to lead these our meetings, and unto whom we are thankful for that he has sacrificed his time and ability in readily to assist us as a religious teacher and lay reader. But we are obliged at the same time to acknowledge that how useful and successful his activity yet has been, still it is far from to satisfy all our wants, or meet all our wishes in respect to our religious concerns; we feel the necessity of to have among us a duly ordained minister of the Church, who exclusively could attend to the instruction of our children and administer to us the blessed privileges of religion. As far as we are acquainted with Mr. Unonius, who before has been a student of the University of Upsala and as such after an examination in theology, of the Consistorium obtained venia concionaudi, we believe him to be duly qualified for this office, and we have none more hearty wish, than that he could be ordained our pastor. But being poor and new settlers, the most of us by hard labor supporting our families, we will at least for some time yet be unable to raise such a salary which would be a proper support for our clergyman. In consideration of all these circumstances we respectfully appeal to you, Rt. Rev. Sir, with a supplication for your kindly assistance.—We make the petition to you, to be received into communion with the Protestant Episcopal Church, to which we wish to join ourselves, and acknowledge us as members, and which church we now pray to stretch forth her hand toward us and aid us in our present destitute condition. We pray that Mr. Unonius may be duly examined, and tried, and if worthy, be ordained in the Church as our minister, and that owing to our situation some support of the Church for some time could be given him to sustain himself and his family. (A wife and child.) If this our petition is granted, we would already now in some measure enjoy those privileges which we expect of the appointment of a minister and teacher from among ourselves, in as much as Mr. Unonius, being in our neighborhood during that time he is preparing for the ministry will have opportunity to officiate as a lay reader among us and catechise our children. In respect to the liturgy which hitherto has been used in our religious exercises have we principally followed the liturgy of the Episcopal Church, in having translated in our language some proper parts of the Book of Common Prayers.—But we respectfully submit to your discretion, if until such a time that the English language can be used in our divine services, we may be allowed to make use of some forms and prayers from our own liturgy, which according to our opinion do not contain any thing at variance with the doctrine set forth in the liturgy of the Episcopal Church, but often expresses the same sense in other words.

Finally we beg leave to mention, that we have selected a proper place for a burial ground, and enclosed the same; it is also our purpose on that place to erect a small church building. We respectfully request you, if you find (approve of) the place for the use we have intended, now to consecrate it as a burial ground.

The Scandinavian Settlement at Pine Lake, A. D. 1844, January the 10th. Signed of about 60 members of the Settlement.

I hope, Rev. and Dear Brother, that all who hear these documents read, will be gratified by their tone and Christian spirit. Let me here state, that the "*petition*" was graciously received by our Right Reverend Father. Mr. Unonius was soon after admitted a candidate for Holy Orders, and studied Theology at Nashotah until his ordination to the Deaconate, which was in about two years. During which time I organized two Parishes amongst his people, the Scandinavian at Pine Lake, and St. Olof's at the Ashipan river. I continued to hold stated services amongst them, whilst he acted in the threefold capacity of *interpreter, lay-reader*, and *catechist*. He has still charge of these Parishes, and also has extended his services to *eight* other stations amongst Swedes and Norwegians. Two of these have recently applied to him to be admitted Parishes, under the government of the Church. At present two Swedes and one Dane are preparing for Holy Orders within our House. We have also a Norwegian, who is strictly a lay-brother. The Dane has charge of a Sunday School, composed of Norwegian children, whom he instructs every Sunday afternoon. He will, with Divine permission, be admitted to the Deaconate on Trinity Sunday of next year. One of the two Swedes is expected to become a candidate the present Autumn.

Another Norwegian, from the settlers about Musquigo Lake, is shortly expected to enter our Brotherhood to prepare for Holy Orders. He will be in part supported by his own people, and after admission to the ministry, he is to return to them to be their clergyman.

If I had time, I might state to the children further labor amongst the English settlers as well as the American upon this mission.

On Thursday of next week my associate, the Rev. J. Johnston, M. D., expects to organize one of his stations, 12 miles to the N. W., into a Parish, which station was only occupied in Lent last for the first time. Two years only have elapsed since the first emigrants entered the *dense forests*, in which this station is located. Now thirty or more families rally around the Church at that single point. I do not know that one of these has been baptized into the Church. They came down to us and petitioned for the Church services. They hope soon to erect a small church, which they will mainly do with their own hands, for they are all poor. Two other stations are ready for organization, which will make *eleven* upon our mission proper. The last week in the present month, in company with some of the lay-brothers, and one of the missionaries of the Church in Wisconsin, I expect, God willing, to go to Taychorah or Green Lake, which lies seventy miles to our N. W., where we hope to organize St. Bartholomew's Parish, on that Saint's day. Two years since we went beyond white settlers, and located land at the Government price ($1 25 per acre) upon the borders of that beautiful lake, which land was the gift of the Rev. Solomon Davis and his wife, for a second missionary enterprize like unto Nashotah. The news of a second mission immediately drew the attention of settlers, and the entire country is now completely taken up. A number of Church families have gone there, and these have now written back to have a Parish organized, and one of their number appointed a lay-reader, until they can have a resident clergyman.

I hope, my dear brother, that this long letter and document attached to it, will not weary those for whom I have written it. With much affection and gratitude for past kindnesses done this mission, I remain

Your fellow-servant in Jesus Christ,
James Lloyd Breck.

Rev. Richard Cox, Rector of Zion Church, N. Y.

We beg to call particular attention to the brief communication of "Auster."

☞ The following communication having been omitted in its proper place, is inserted here:

For the Churchman.

The writer of the notice of St. Athanasius, reprinted in the Churchman of September 25th, was both surprised and grieved at the reprint. Surprised, because he had supposed that the intrinsic insignificance of the fragment could never cause it to give more than a passing notice: and grieved because it admonished him, that he had added one to the many proofs in the world, that the lips may be hasty to utter, what the judgment will eventually condemn. He had supposed moreover, that the editor of the Churchman was aware of the fact that the article, written under an excitement of feeling, before reading the trial, (indeed before it was ended,) or receiving other information, and suggested by the chance course of study, did not express his present views; and he was therefore the more surprised at its appearance.

Under the circumstances he deems it due to candor, to say distinctly that he does not consider the parallel intimated in the article to exist: that he has said so to various persons, and had as he supposed given the same to be understood, where the fragment originally appeared,—in which supposition however, it now seems that he was mistaken;—and that he desires the readers of it to know, that it does not now, and has not for a long time expressed the opinion of its writer.

His name he continues to withhold. For to those who know the authorship of the article, this intimation is enough: while to those who do not, it is enough also to say, that the writer of the article on St. Athanasius, desires to disclaim the opinion which it expresses.

DOMESTIC INTELLIGENCE.

BISHOP DE LANCEY'S SERVICES FOR THE DIOCESE OF NEW YORK.

Sixteenth Sunday after Trinity, September 19th, preached and confirmed thirteen persons in St. Mary's Church, Cold Spring. Afternoon of same day, preached and confirmed six persons in St. Philip's Church, Philipstown.

September 21st, A. M., preached and confirmed five persons in St. Anna's Church, Fishkill Landing.

Afternoon of same day, preached and confirmed two persons in Trinity Church, Fishkill.

September 22d, A. M., preached and confirmed five persons in Zion Church, Wappinger's Creek.

Afternoon of same day, preached and confirmed eight persons in St. Paul's Church, Poughkeepsie.

September 23d, A. M., preached in St. Paul's Church, Pleasant Valley.

Afternoon of same day, preached and confirmed four persons in St. Peter's Church, Lithgow.

September 24th, A. M., preached in St. Paul's Church, Red Hook.

Afternoon of same day, preached and confirmed eight persons in Trinity Church, Saugerties, Ulster county.

Seventeenth Sunday after Trinity, September 26th, A. M., preached and confirmed forty persons in the Church of the Holy Trinity, Brooklyn, including two from Calvary Church, and two from St. Mary's Church.

Ohio.—On Wednesday afternoon, August 18th, the corner-stone of a handsome edifice for the congregation of St. John's Church, Lancaster, was laid, with religious services by the Rector. There were present, besides the Rector, Rev. Alvah Guion, the Rev. C. B. Stout, of Circleville, and the Rev. J. B. Britton of Chillicothe.

Divine service was read, and a sermon appropriate to the occasion preached by the Rev. J. B. Britton, on Tuesday evening.

On Wednesday afternoon the Clergy and friends of the Church met at the Court House, and went in procession to the site of the Church near by, and after singing and prayers, addresses were delivered by the Rector and the Rev. J. B. Britton.

In laying the stone the following words were used, striking the stone with a mason's hammer at the naming of each of the persons of the glorious Trinity—"I lay the corner-stone of an edifice to be known by the name of St. John's Church, Lancaster, to be devoted exclusively to the worship and service of Almighty God, agreeably to the principles of the Protestant Episcopal Church of the United States of America, in its doctrines, ministry, liturgy, rites, and ceremonies, in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Other foundation can no man lay than that which is laid, even Jesus Christ, who is God over all, blessed for ever more, in whom we have redemption, through his blood, even the forgiveness of our sins." In a bottle enclosed in a tin case, were deposited in the cavity, one copy of each of the following papers:

The Western Episcopalian, published at Mt. Vernon, Ohio.

The Banner of the Cross, published at Philadelphia, Penn.

The Calendar, published at Hartford, Conn.

The Lancaster Gazette, and the Ohio Eagle, published at Lancaster, Ohio; and

One copy of the Churchman's Almanac, for 1847.

Also, a roll containing the following inscription:

"This corner-stone of the Edifice of St. John's Church, Lancaster, Ohio, devoted to the service of Almighty God, according to the rites of the Protestant Episcopal Church in the United States of America, was laid on Thursday, the 18th day of August, in the year of our Lord 1847, in the name of the Father, and of the Son, and of the Holy Ghost, Amen. His Excellency James K. Polk, President of the United States. His Excellency William Bebb, Governor of the State of Ohio. The Right Rev. Charles Pettit McIlvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. The Rev. Alvah Guion, Rector of St. John's Church, Lancaster. John T. Brazee, Daniel Sifford, John Reber, Robert H. Caffee and Jas. R. Pierce, Vestrymen."

This Church is to be Gothic, having a tower at each end in front, and a basement half the length of the building, which is to be 55 by 33 feet. It is to be of brick above the basement ceiling, and up to that of beautiful light sandstone. The site is one of the best in the town, and could the means be had, by building it entirely of the beautiful stone of that region, which is very soft when taken out of the quarry, but hardens by exposure, it would be one of the most beautiful Churches in the West. This infant parish has been the first fruits of the labors of the Scioto Convocation, the Missionary receives from that body $300 per annum, and the prospects of increase and great usefulness in extending the Redeemer's kingdom are quite encouraging in these days of spiritual dearth.

Lancaster is no easy place to make a religious impression upon but it is most highly favored in having such a minister, and such a minister's wife as it possesses to exert an influence over its people. The services of this interesting occasion were closed by a sermon from the Rev. Mr. Stout on the night of Wednesday, and though great numbers were not in attendance, we trust those who so zealously took part in them were refreshed and strengthened.

J. B. B.

[*Western Episcopalian.*

The thirtieth Annual Convention of the Diocese of Ohio met in Zanesville on Thursday, the 9th of last month.

With the Bishop and two Deacons ordained on Sunday, there were fifty Clergymen in the city, and a goodly number of parishes were represented by lay delegates. At an early stage of the proceedings, Dr. Brooke introduced a preamble and two resolutions, which led to an exciting debate, and occupied the whole of Friday, as well as part of Thursday and Saturday, and they were finally carried almost unanimously, as the only question in reference to them was the expediency of any further agitation of our legislative assemblies on the subject of Tractarianism. All the speakers fully admitted that there were dangerous errors held by some in the Church and especially in some quarters a tendency to the superstitions of Rome, both in faith and in practice; but those who opposed the resolutions for agitating the General Convention further on the subject, did so on the grounds that the legislation of the Church could not reach the evil, and that as there are and always would be differences about the teachings of the one rule of faith, so there would be difference also in reference to the teachings of the Liturgy, Articles and Homilies of the Church, and therefore only as heresy or immorality could we reach particular cases, and then only through our judicial tribunals. The majority of the Convention, however, thought otherwise, and the choice of delegates to the General Convention was made to turn mainly on that point.

The Rev. Dr. Brooke, Messrs. Smallwood, Muenscher and Burr, were chosen as the Clerical, and Judges Este and Reeves, and Messrs. Mitchell and Delano, the lay delegates to the General Convention.

With the exception of the feelings manifested in reference to the views of some of the speakers on Church doctrines, the Convention passed off with great unanimity, and the Missionary spirit manifested on all sides seemed to heal all breaches previously made. The Rev. Mr. Arnett of Dayton, preached the Convention sermon, and sermons were also preached in the church by the Bishop, Dr. Sparrow, Dr. Perry, and Rev. Messrs. Burr, Killin and Britton, and by other brethren, in the different houses of worship in the city.

The Missionary meeting on Sunday afternoon was truly refreshing to the spirit, and substantial pledges were given of the confidence of the Church in her Missionary agents, and of the disposition to sustain them.

One of the most thrilling scenes of the Ohio Convention is the assembling of the Clergy around the chancel at the close, and the address of the Bishop. On Sunday morning, two individuals, Mr. Nash and Mr. Smith, the latter late a minister among the Presbyterian denomination, were ordained Deacons, and six Deacons were ordained Priests.—*Banner of the Cross.*

Western New York.—*Bishop DeLancey's Visitations.*—Wednesday afternoon, Sept. 1st., in the Baptist House of Worship, at LaGrange Chautauque co., the Bishop preached and confirmed one person, and baptized a child. The Rev. Almon Gregory read prayers, and the Rev. Mr. Tyler of Fredonia, the lessons, the Rev. Mr. Campbell, late Missionary of the station, reading the confirmation preface. The Rev. Mr. Porter, of Fredonia, was also present.

Thursday afternoon, Sept. 2d, the Bishop preached and confirmed four persons, for the congregation of St. Peter's church, in the Methodist house of worship, at Forrestville, the Rev. Mr. Tyler reading prayers, and the Rev. Mr. Gregory, the lessons. The confirmation preface was read by the Rev. Mr. Tyler, the Missionary of the station. The Rev. Mr. Porter, of Fredonia, and the Rev. Mr White, of the Diocese of Georgia, were present.

Friday afternoon, Sept. 3d, in Trinity church, Fredonia, the Bishop preached and confirmed fourteen persons. Prayers were read by the Rev, Mr. White, of St John's church, Savannah, and the lessons by the Rev. Almon Gregory. The Rev. Mr. Tyler, the Rector of the Parish, read the confirmation preface, and administered the Holy Rite of Baptism to three adults. The Bishop delivered an address to the persons confirmed. The Rev. Mr. Porter was also present.

The fourteenth Sunday after Trinity, Sept. 5th, in the morning, the Bishop preached in St. Paul's church, Westfield. Prayers were read by the Rev. Mr. Porter, and the lessons by the Rev. Almon Gregory.

On the afternoon of the same day the Rev. Mr. Gregory read service and preached at Westfield, and the Bishop preached in St. Paul's church, Mayville, and confirmed one person. The Rev. Mr. Porter read the Evening Service, and baptized one adult.

Monday Evening, Sept. 6th, in the Congregational House of Worship at Jamestown, the Bishop preached, the prayers and lessons being read by the Rev. Almon Gregory.

Full congregations attended these services.—*Gospel Messenger.*

Geneva College.—We are informed that the Fall Session of this institution has been begun ender less discouraging prospects than had been anticipated from the sudden withdrawal of the State annuity. The number of students, though somewhat reduced, is nevertheless about forty to fifty, and it is believed that the institution will soon be as prosperous as it has ever been.

By reason of the deficiency of college funds, the Professor of Ancient Languages, D. Prentice, LL. D., the Professor of Modern Languages, Theodore Irving, M. A., and the Senior Tutor, E. C. Marshall, M. A., have left the institution, and are now seeking positions elsewhere.

Seminaries of education will do well to avail themselves of this opportunity to secure the services of gentlemen of high attainments and much successful experience in teaching, and any communications upon this subject, intended for them, if left at this office, will be forwarded to their direction.

The present Faculty of the College is composed of four members, which number is deemed sufficient to sustain the course of instruction.

North Carolina.—The following account of Bp. Ives's late Episcopal acts appears in the Banner of the Cross from a correspondent ("M.")

Mr. Editor:—Since my former communication the following services have been performed by the Bishop of this diocese.

On the 10th Sunday after Trinity, at Lenoir, the Rev. T. S. W. Mott said morning prayer, and the Bishop preached.

On Tuesday, Aug. 10th at Wilkesboro' the Bishop said prayers and baptized two adults.

On Wednesday night, Aug. 11th, at Mocksville, the Rev. J. H. Parker said prayers and the Bishop preached and administered the Holy Communion.

On Thursday, Aug. 12th at St. Andrew's Church, Rowan county; the Rev. Mr. Parker said prayers, and the Bishop confirmed 2 persons, preached, and administered the Holy Communion.

On Friday night and Saturday morning, at Lexington, Davidson county, the Rev. Mr. Parker said prayers, and the Bishop preached.

On the 11th Sunday after Trinity, at Christ Church, Rowan, the Rev. J. R. Lee said prayers, and the Bishop preached, confirmed four persons, and administered the Holy Communion. At night in St. Luke's Church, Salisbury, the Rev. Mr. Lee said prayers, and the Bishop preached.

On Monday, Aug. 16th, in the same Church, the Rev. Mr. Parker said prayers, and the Bishop preached, confirmed three persons, and administered the Holy Communion,

On Wednesday, Aug. 18th, at St. Peter's Church, Charlotte, the Rev. Mr. Parker said prayers and the Bishop preached, confirmed two persons, and administered the Holy Communion.

On the 12th Sunday after Trinity, in Calvary Church, Wadesboro,' the Bishop said prayers, preached, confirmed two persons and administered the Holy Communion.

Maine.—The following is from a correspondent of The Christian Witness:

Oldtown, September 4th, 1847.

As you feel an interest in everything which concerns the Church, you will be gratified to learn that an effort has been made in her behalf, even here in the east. This evening was signalized by a transaction as novel in this part of Maine, as we hope it is auspicious of many blessings to a destitute population. A meeting was held in Milford, (on the east side of the Penobscot,) and proceeded to form a Parish, (after having called the Missionary, Rev. Mr. Durborrow, to the chair,) under the title of "The Parish of St. James's Church." After the election of officers, five delegates to the Special Convention, which is to assemble in Portland, on the 4th of October, were appointed. An application for admission into union of the Diocese, is to be made at the coming Convention. Thus you will perceive that an effort, though humble it may be, is being made to establish the Church here. The Rev. Mr. Durborow, who was lately appointed Missionary at Milford and parts adjacent, has been and is now collecting funds to erect a Church in that town, and has been very successful. Several of the principal men in the place manifest an interest in the success of the undertaking. With the aid of Churchmen in the west, which no doubt will be liberal, a sufficient amount will be collected. Nearly one thousand dollars has been subscribed; two thousand, it is estimated, will be amply sufficient to erect such a building as will suit us here. We fell that we can appeal to the liberality of Churchmen with all the force that a call from any portion of the far west would have. Within a circumference of eighteen miles there are six villages which are growing rapidly, numbering altogether five or six thousand inhabitants And though there are many sects here, the neglect of religion is alarming. Its blessed privileges are highly esteemed, and infidelity is in our midst, exerting its blighting influence.—The majority of the population are wholly absorbed in the concerns of time and sense, and exhibit a remarkable spiritual apathy. Now where can we find the means of arresting this state of things, but in the pure Gospel as it is set forth by the ministers of the Church. But we have only a few who are interested in the success of the Church, there being in both this town and Milford only three communicants. We feel, then, that an appeal to our friends in the west should reach them with peculiar force.

Notices.

General Convention of the Protestant Episcopal Church.—Wednesday, October 6th, 1847, being the day appointed for the meeting of the General Convention of the Protestant Episcopal Church, in the city of New York, Divine Service will be celebrated in St. John's Chapel, at half-past 10, A. M.

Immediately after the benediction, the House of Clerical and Lay Deputies will be organized in the Chapel.

Extracts from the Journal of the General Convention, 1844, pages 98 and 99—

"*House of Deputies, October* 21, 1844. On Motion, *Resolved*, the House of Bishops concurring, That the officers charged with providing a place of meeting for any future session of the General Convention, be instructed to select some suitable building used for secular purposes, and not a Church edifice.

Ordered, That a copy of this Resolution be sent to the Honse of Bishops.

A message from the House of Bishops was received as follows:

The House of Bishops inform the House of Clerical and Lay Deputies, that they do concur in the Resolution in relation to providing a place of meeting for the next General Convention, used for secular purposes, and not a Church edifice."

In fulfilment of the above instructions, arrangements have been made for holding the session of the General Convention of 1847, in the building of the New York University, where suitable accommodations have been provided for the House of Bishops, and for the House of Clerical and Lay Deputies.

Wm. Cooper Mead, Secretary of the
House of Clerical and Lay Deputies.

October 2, 1847.

☞ The new Church of the "ANNUNCIATION" will be open for Divine Service on Sunday, the 17th October inst. Service to commence at half-past 10, A. M., and half-past 3, P. M.

Due notice will be given in the daily papers of the time of disposing of the Pews. The members of the congregation, and all persons desirous of uniting with it, are respectfully invited previously to visit and examine the Church edifice in 14th street, near the 7th Avenue.

October 2d, 1847.

BOARD OF MISSIONS.

The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Thursday, October 7th, at 5 o'clock, P. M.

The Triennial Sermon will be preached before the Board on the same evening, at St. Bartholomew's Church. Service will commence at 7 1-2 o'clock.

A further Missionary Meeting will be held at St. Bartholomew's Church, on Friday evening, October 8th, at 7 1-2 o'clock, P. M., under the direction of the Senior Bishop present, assisted by the Secretary of the Board and the Secretaries of the Committees. Several addresses are expected.

On the occasion of the preaching of the Triennial Sermon, and of the public Missionary Meeting, there will be a collection in aid of the funds of the Board.

ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made in St. John's Chapel in aid of the Funds of the "*New York Bible and Common Prayer Book Society.*" The calls upon the Society for gratuitous distribution is such as to need extended liberality from the friends of the Church.

October 2, 1847.

ST. PAUL'S CHAPEL.

On Sunday the collection for the benefit of the "*Protestant Episcopal Tract Society*" will be made, which was postponed last Sunday on account of the weather.

New York, October 2, 1847.

Free Church of the Holy Martyrs.—The quarterly Sermon in aid of this Church, meeting at Military Hall, Bowery, opposite Spring street, will be preached on the afternoon of Sunday next, (to-morrow,) by the Rev. Dr. Hawks. Service at 3 1-2, P. M.

Episcopalians generally, disposed to aid this infant enterprise, are respectfully invited to attend.

New York, October 2, 1847.

Protestant Episcopal Tract Society.—The Board of Trustees of this Society will meet at the Church Depository, No. 20 John street, on Wednesday, the 6th October, at 5 1-2 o'clock, P. M.

D. Hubbel Hoyt, Sec'y.

October 2, 1847.

New York Bible and Common Prayer Book Society.—The Annual Meeting of the Patrons, life members, and Annual subscribers of the *New York Bible and Common Prayer Book Society* will be held at the Society's Depository, No. 20 John street, on Thursday morning, the 7th day of October, at 9 o'clock—At which time an election will take place of officers and managers for the ensuing year, and a report of the proceedings of the Board of Managers the past year will be submitted

William H. Bell, Rec. Secretary.

October 2, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 21st Sept, the Treasurer has received the following contributions:

From St John's ch, Mt Morris, W N Y, 14; St Peter's ch, Perth Amboy, N J, of which 4 16 is contributed by the Sunday school, 100; Trinity ch, Southwark, Phil, per Rev Dr Coleman, of which $79 are from its Sunday school, 146 11; St James's, Bristol, Pa, 13 17; St Stephen's ch, N Y, 23 02; St Paul's ch, Woodbury, Ct, 10; Christ ch, Sharon, Ct, 4; St Andrew's, Hartford, Ct, 3; Christ ch, Lower Kickapoo, Ill, 8 50; St Luke's chapel, do, 2 50; coll in the chapel at Jubilee College, per Bp Chase, 29; Trinity ch, Jefferson, O, 3; St Matthew's ch, Plymouth, O, 1; St Matthew's, Jersey City, N J, 20; St Peter's ch, New York, 51 53; St John's, Bellefonte, Pa, 15; St James's, Amesbury, Mass, 4; Watertown, W N Y, Trinity ch, 6 62; from a family mite box, Goshen, N Y, 1 50; from—St Luke's ch, Brooklyn, per the Rev J W Diller, 465 95.

Thomas N. Stanford, Treasurer,
New York, September 28, 1847. 139 Broadway.

Foreign Missions.—Since his report of Sept. 21st, the Treasurer acknowledges the receipt of the following amounts:—

Through Rev J W Diller, from ——, St Luke's ch, Brooklyn, 10; do, from Sunday school of do, for Africa, 1 50; for Bp Boone's mission, per Stanford & Swords, 5; a member, Richmond, Va, for Constantinople, 60; monthly contribution of a friend to the Missionary, Brooklyn, half, 1; Mrs Guy R C Allen, Morgantown, Va, interest for one year on pledge of 100, to establish an institution for the education of children of missionaries, 6; Guy R C Allen, Esq, of do, 20; children of St James's ch Sunday school, Bristol, Penn, for Africa, 15; St Thomas's ch, Orange C H, Va, for Africa, 10 40. Total, 128 90.

J. Smyth Rogers, Treasurer,
281 Broadway.

New-York, September 28, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From a friend, by Rev J W Diller, 10; Church of the Holy Trinity, Brooklyn, Rev W H Lewis, 15; Church of Epiphany, Rev Lot Jones, 7 78; Sunday school of Epiphany, 5; B A Mumford, annual, 2; St Luke's ch, Rev J M Forbes, D D, 30 60; St Peter's ch, Rev Hugh Smith, D D, 15 23; St Anna's ch, Fishkill Landing, Rev J J Robertson, D D, 15 76; Trinity ch, Haverstraw, Rev W F Walker, 2; Rev Dr Mc Vickar, contribution for purchase of German Prayer Books, 26; St James's ch, Hyde Park, Rev Reuben Sherwood, 8; $8 for the N Y Bible and Prayer Book Society, from Ch of the Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's, Fort Edward, Rev J A Spooner, rector. Total amount, 145 37.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, September 28, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Brooklyn, Rev J S Stone, D D, 1; St Mark's, Williamsburgh, Rev S M Haskins, 2 10; Ch of Annunciaiion, Rev S Seabury, D D, 22 07; B A Mumford, annual, 1; St Luke's ch, Rev J M Forbes, D D, 21 18; Sunday school, Church of Epiphany, Rev Lot Jones, 5; St James's ch, Hyde Park, Rev Reuben Sherwood, D D, 8; $8 from Ch of the Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's, Fort Edward, Rev J A Spooner, rector. Total amount, $68 35.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street

New York, September 28, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 14th inst., the following contributions, viz:—

From St. John's Church, Brooklyn, Rev. Mr. Johnson $21 50; Christ Church, Troy, Rev. R. B. Fairbairn, $10; collected by John H. Swift, Esq., donations by several persons, $50; St. Peters Church, Albany, Rev. Dr. Potter, $80; Christ Church, Brooklyn, Rev. Dr. Stone, $1; St. Peter's Church, New York, Rev. Dr. Smith, $16 20. Total amount, $178 70.

C. N. S. Rowland, Treasurer,
September 28, 1847. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 3d ult., the following contributions, viz:

From Christ Church, Gilbertsville, Rev Henry Peck, $1 50; St Mathew's Church, New York, Rev Jesse Pound, $23 46; Church of the Ascension, Esopus, Rev J J Bowden, $3; St Peter's Church, Albany, Rev Dr Potter, $44; Christ Church, Brooklyn, Rev Dr Stone, $31 43; St Philip's Church, New York, Rev Alex Fraser, $6 87. Total amount, $112 26.

C N S Rowland, Treasurer
of the Convention P E Church, N Y
55 Water Street.

September 28th, 1847.

To Correspondents.

"Advocate," and "Isdem" are in type, but unavoidably delayed. "L." "Lamda," and a communication on the "German Prayer Book," are received.

Married,

On the 23d inst., in Luke's Church Rochester, by the Rev. F. H. Cuming, Rev. J. S. Large, rector of Trinity Church, Marshall, Michigan, to Miss Caroline H. Cuming, daughter of Rev. F. H. Cuming of Grand Rapids, Michigan.

By the Rev. E. M. Johnson, in St. Mary's Church, Brooklyn, on the 7th of Sept., Rev. Joseph Hunter, Rector, to Miss Anna Isabelle, daughter of the late Dr. Ross.

Died,

At Hartford, Connecticut, after a short and severe illness, William J. Barry, M. D., aged 42 years, eldest son of the Rev. Edmund D. Barry, D. D., of Jersey City, New Jersey.

Although we had not the pleasure of an acquaintance with the deceased—a pleasure which, we doubt not, would enable us to render more full and pointed the expressions of sympathy in which we would now indulge—yet we cannot copy the above from a secular paper, without most respectfully and affectionately adding ours to the many assurances which his venerable father, our revered and beloved friend and brother, must have received, of christian condolence. We know not how we can better express our emotions, than, with humble prayer in their behalf, to commend him and his bereaved household to those strong consolations of the gospel, of which, in his long and faithful devotion to pastoral duties, he has so often been, by God's blessing, the successful minister to others.

Calendar.

OCTOBER.

3.	Eighteenth Sunday after Trinity.
10.	Nineteenth Sunday after Trinity.
17.	Twentieth Sunday after Trinity.
18.	St. Luke the Evangelist.
24.	Twenty-first Sunday after Trinity.
28.	St. Simon and St. Jude the Apostles.
31.	Twenty-second Sunday after Trinity.

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October 2—1t

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For the Churchman.

Mr. Editor,—The large number of new churches rising to the glory of God in this country, and the noble instances of individual munificence to which many of them are referred, invest the following sonnets of Wordsworth's with fresh significance and beauty. That most commendable monument of filial and Christian piety, the church and school now building by Miss Burdett Coutts in Westminster, suggests them to me, and I transcribe them for a corner in The Churchman. B.

August 30th.

I. NEW CHURCHES.

But liberty and triumphs on the main
And laurelled armies—not to be withstood,
What serve they ? if, on transitory good
Intent and sedulous of abject again
The State (ah, surely not preserved in vain !)
Forbear to shape due channels which the flood
Of sacred Truth may enter, till it brood
O'er the wide realm, as o'er the Egyptian plain
The all-sustaining Nile. No more the time
Is conscious of her want ; through England's bounds,
In rival haste the wished-for Temples rise !
I hear their Sabbath bells' harmonious chime
Float on the breeze—the heavenliest of all sounds
That hill or vale prolongs or multiplies.

II. CHURCHES TO BE ERECTED

Be this the chosen site ;—the virgin sod
Moistened from age to age by dewy eve
Shall disappear—and grateful earth receive
The corner-stone from hands that build to God.
You reverend hawthorns, hardened to the rod
Of winter storms, yet budding cheerfully ;
Those forest oaks of Druid memory,
Shall long survive to shelter the Abode
Of genuine Faith. Where haply 'mid this band
Of daises, shepherds sate yore and wove
May-garlands, let the Holy Altar stand
For kneeling adoration ; while above,
Broods visibly portrayed, the mystic Dove,
That shall protect from Blasphemy the Land.

III. CONTINUED.

Mine ear has rung, my spirit sunk subdued
Sharing the strong emotion of the crowd,
When each pale brow to dread hosannas bowed
While clouds of incense mounting vailed the rood
That glimmered like a pine-tree dimly viewed
Through Alpine vapors. Such appalling rite
Our Church prepares not trusting to the might
Of simple truth with grace divine imbued !
Yet will we not conceal the precious Cross
Like men ashamed ; the sun with his first smile
Shall greet that symbol crowning the low Pile ;
And the fresh air of "incense-breathing morn"
Shall wooingly embrace it ; and green moss
Creep round its arms through centuries unborn.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXXVIII.

Who will show us any good ? is an inquiry to which nature strongly urges. The search after happiness is the common employment of mankind. Whether in the various avocations of life, in hoarding wealth, or pursuing pleasure ; whether in the service of the physical or the intellectual man ; whether in the opposite courses of idleness or industry, of dissipation or prudence, of profligacy or virtue, of worldliness or piety ; the idea of enjoyment is a perpetually present and impelling motive. Accordingly, all these courses have attributed to them by their advocates the character of leading to this our being's end and aim.

The gratifications of sense, the pleasures, riches, and honors of the world, may afford happiness for a time and in a degree. But to seek it from them, is venturing on an experiment for which we should be well prepared. They hold out indeed fair promises, are strongly enticing, and put forward claims to our most vigorous and devoted exertions. And thus they continue, as if they possessed infinite capacity to yield us happiness. They never suffer us to think that we have gone far enough in their service, or have yet attained to the fulness of the happiness which they can impart ; but continue more and more bold and grasping in their claims, until they succeed in reducing those who are not on their guard to a state of entire and disgraceful slavery. And what is the result ? Ask the unhappy victim of sensual pleasure. His shattered constitution ; his decayed strength ; the pale emaciating disease which has usurped the place of the manly firmness, health, and beauty, that would have been his portion ; the insufficient remains of dissipated fortune which might have contributed to every earthly comfort for him and his, drawn down upon him the blessing of Heaven for the good done by it, and placed him in honorable and respected independence ; the mournful presages of approaching dissolution, which are instead of the vigor that should be bestowed on some honest and profitable employment, or on generous devotion to social welfare, and the good of others ; and the keen sense of lost respectability and sunken character—These will give the answer.

Or do you turn to those who, shunning such a profligate course, seek their happiness in frivolous pursuits or pleasures, which, because not attended with such marked afflicting and degrading effects, are viewed with complacency and indulgence ? They may amuse a giddy hour, and intoxicate with a transient sense of delight. But ask their votaries if their unavoidable hours of solitude are sweet and happy ; if reflection, from which no one can be entirely exempt, brings them comfort and satisfaction ; and if their consciences are cheered by the honest judgment that they are right, that they are doing their duty, that they are acting consistently with their character and standing as intelligent, moral, and immortal, responsible beings, that they are making reasonable provision against the hour of death, and the day of judgment.

Is it of the eager pursuer, and devoted lover of *riches*, that you inquire the tendency and issue of the service in which he is enlisted ? His restless anxieties ; his insatiable desires ; his vexations and disappointments ; his wasting labors and corroding cares ; the close connection of all his views, hopes, and happiness, with what may in a moment be scattered to the winds of heaven ; the very few years in which, at most, he can enjoy all the good for which he fits himself ; and the certainty—for which he is provided with no alleviation—of his soon being forced forever from all that he holds most valuable, and most deserving of his heart's devotion—These will give the answer.

Is it in endeavors to gratify *ambition* that happiness is sought ? This, as a virtue, is commendable. But to be a virtue, it must be carefully directed towards proper objects, and have its influence strictly guarded and controlled by the principles of the Gospel. It is a quality so exposed to the rule of the pride of the natural heart, so easy to be enlisted in the cause of envy and jealousy, of cruelty and injustice, so urgent in its demands for the use of means inconsistent with evangelical piety and morality, and so likely to lead its votary on to disappointment and mortification, at once humiliating and afflicting, that it requires, in order to its imparting any thing like real happiness, the strong influence of Christian principle, in the choice of its objects, and in regulating its operations. Without that, he who cherishes it is exposed to becoming the object of well grounded suspicions, jealousies, and animosities, to the influence over himself of unholy and unhappy tempers and passions, and to the danger of incurring, not only disappointment and sorrow, but shame, disgrace, and ruin.

The faithful Christian, regulating his search for happiness by his holy religion, is not denied participation in the pleasures of the world. But he allows them no more than their due value ; and thus secures himself from being disappointed by them. He knows that they are not sufficient for true and lasting happiness ; and therefore does not seek it in them. He knows that they are but transitory ; and therefore sets not his affections upon them. He knows that there is great danger of pursuing them too far, so that they will draw him into disappointment and unhappiness ; and is therefore strictly moderate and guarded in his pursuit of them. He is well aware of their tendency to alienate his affections from God, the Source of all good, and from that religion of the heart and life which is the only passport to His favor, and the only fountain of true and rational enjoyment ; and therefore, in his regard for them, he keeps a constant watch that they be neither of the kind, nor enjoyed in the degree, which threaten such consequences. Thus he suffers them not to leave a sting behind, or interfere with the true and rational pleasures which he derives from his religion. In these he seeks his chief good, and finds gratification that can never be exposed to the disappointments of worldly pleasure. Happy in the humble consciousness of the favor of God, he goes on his way rejoicing, and can reflect with calmness and serenity on his inevitable separation from all temporal sources of pleasure ; for that will be his admission to those joys on which he sets his most ardent affections, in their perfect state, and in their entire and everlasting removal from all that can alloy their nature, or hinder their happy influences.

With the same regard with which he views the *pleasures*, does the true Christian view the *riches* of the world. And it is worthy of remark, that the precepts, cautions, and threatenings of Scripture, against worldly mindedness, have much more reference to temporal *possessions* than *pleasures*. Mere human wisdom can see in this, evidence of the characteristic conformity of the principles and precepts of the Gospel with the established nature of things. Love of pleasure generally floats on the surface of the mind, or if it reaches deeper, is generally dislodged with comparative ease. There is that about it which so evidently identifies it with mere frivolity and pastime, that a very partial influence of religious principle, or even of honorable pride of intellect, is enough to show it in its true colors. Satiety, even to disgust, often follows it, unless there be access—which few states of life admit—to almost endlessly varying modes of indulgence. Weariness, weakness, and disease of body, stop up the avenues to its enjoyment. That ever bearing "root of all evil, the love of money," fastens itself into the inmost recesses of the heart. The God of this world provides lying vanities beyond number to reconcile men to it, and draw towards its nurture an intensity of devotion whose real character the Bible sets forth in the fearful declaration—*Covetousness is idolatry*. On this sin the mind can gloat, even in the want of physical health and strength. It furnishes cheap bribes for conscience in the absence of overt or glaring injustice, in imagined fidelity to all positive duty, and in occasional acts of ministration to piety or charity, held by sordid and selfish calculation to be generous and praiseworthy.

Every consistent Christian will regard his worldly wealth as, in itself, that is, without its use on the principles of the Gospel, an entirely unfit object of affection ; as to be valued in that degree only which befits its earthly nature, and its transitoriness and uncertainty ; as exposing to temptation to dangerous excess, or unholy appropriation ; and as therefore to be sought and enjoyed under the strictest rules of Christian care and moderation.

The good man is not slothful in business, but at the same time, is fervent in spirit, serving the Lord. He is practically impressed with the important evangelical truth, "If any provide not for his own house, he hath denied the faith, and is worse than an infidel ;" but is mainly intent on what is infinitely more important than all temporal provision, the *spiritual* care for which he must answer at the bar of God.

Thus, ever on his guard that the acquisition and enjoyment of wealth do not so occupy his time and care as to draw them from the service of God, and from proper attention to spiritual and eternal things, the good Christian may cherish the humble hope of the divine blessing on his possessions, and have imparted to his enjoyment of them the peculiar and peculiarly happy satisfaction of gratefully viewing them as the kind bounty of a beloved heavenly Parent. Having his supreme affections set on spiritual and eternal good, the possibility that in the mysterious dispensations of Providence, he may be called to a trying revolution in his temporal affairs, and the certainty that he must soon be forever removed from all earthly possessions and enjoyments, disturb not, for a moment, the peace and tranquility of his mind.

He also experiences great pleasure in devoting a liberal portion of his worldly substance to purposes of piety and charity. That he may be thus instrumental in promoting the glory of God, and the spiritual interests and enjoyment, and the eternal welfare, of his fellow men ; that he may imitate his Divine Master by diffusing relief, comfort, and joy around him ; that he may do what in him lies to advance the interests, and enlarge the borders, of that Church of Christ which He has made the medium of His grace, mercy, and truth to our race, of the influence among men the of faith, piety, and morality of the Gospel, and of their salvation through the blood of the everlasting covenant ; that he may thus make offerings of thankfulness and of duty to his God, even at the willing price of privation and sacrifice to himself ; that doing all this in true faith and charity, he may hope to be owned as doing what Christ will mercifully regard as done unto Himself ;—are considerations which give to his money the power of imparting a pure and holy pleasure, gratifying to his best and most elevated affections, and satisfactory to the virtuous mind and heart, beyond what any other use of it can procure.

There is an *ambition*, right and proper in itself, and intimately connected with virtuous and Christian enjoyments. But it is an ambition regulated and controlled by loving God above all things, and our neighbor as ourselves. It is the holy ambition to do good, chastened and governed by care so to do it that it may not be justly evil spoken of. It is not an ambition which renders one selfish, envious, malicious, or domineering ; but that which warms the generous, noble, and pious feelings of his heart ; and which, disinterestedly seeking the glory of God, and the good of man, tends to preserve the conscience void of offence towards both. It is an ambition, disappointment in the expectations of which, never creates the keen mortification consequent on the failure of selfish and worldly views ; but leaves the delightful consciousness of having honestly and earnestly endeavored what was well and purely intended ; while faith in God that the good and the right will yet prevail, remains undiminished.

The happiness which the mind derives from the *search of truth*, and *acquisition of knowledge*, must surely be much enhanced when, animated and directed by Christian principles, it expands to the noble and exalted ideas suggested by reflection on the Great Author of all the wonders of the natural and intellectual world ; when it carries its researches beyond its most sublime and extended operations here, to the study of that immortality which fits it for everlasting advances, in a better world, towards perfection ; when it turns its view to the full and comprehensive precepts and the stupendous doctrines of revelation ; when the knowledge which makes wise unto salvation warms its desires, and nerves its efforts ; when the Infinite and Exhaustless Source of truth is the Object of its contemplation and study ; when the mysteries of redemption are its theme ; and when it dwells on eternity, on heaven, and on the glories of the Triune God. There is thus opened to the mind exercise interesting its highest intelligence, and its purest and best affections, and imparting a degree of happiness which can be exceeded only in that region of pure intellect where, freed from mortality, it will be admitted to that fulness of joy for which its sublimest operations here but increased the ardor of its desires.

But there is another, and it is certainly the purest, earthly source of happiness—the ties of love and friendship. Much as this topic might admit of enlargement, that would be unnecessary. Every amiable and feeling heart makes it for itself. The subject can be truly understood only by being felt.

Let those who experience how fruitful and satisfactory is this source of joy and comfort, say if it is not sorely alloyed by reflecting on its transitoriness and uncertainty. Does it not damp the pleasure of their intercourse with those they love, that it is to be but short, and is every moment liable to be broken off by the sentence which will rend them asunder ? And how does nature bear the serious anticipation of the hour of final parting ? Here the Gospel whispers peace and hope and joy. It would sanctify the affections whence flows our social and domestic happiness. By union with those who are dear to us in those sacred duties which impart the highest pleasure, and our mutual cherishing of the faith which ministers the purest delight, and the strongest consolation, the hope which gives on earth a foretaste of heavenly happiness, and the charity which warms and expands the heart with all the finer sensibilities of our nature, it would give to our social affections their best influences here, and secure to us the blessed assurance that the joy thus afforded is not to be lost in the grave, but to contribute even to our heavenly felicity.

Besides thus enhancing the enjoyment of all earthly good, true religion has happiness to impart peculiar to itself—such as the world can neither give nor take away. The devout Christian knows this, when, under the genuine influence of the principles and affections of the Gospel, he lives in the faithful performance of the sacred exercises which it requires. Love to God and man warms and fills his heart. The spirit of peace and joy rests upon him. Gratitude for the mercies of providence and grace swells his breast. He is sustained and comforted by a holy consciousness of right. His humility guards him against the baleful influence of pride and envy. His meekness wards off the turbulence of anger. His charity secures him from the uneasiness and vexation of malice and suspicion, extends to him the sweet luxury of forgiving from his heart a brother's trespasses, imparts the pleasing desire and rich gratification of mitigating the ills and promoting the good of others, and brings its own most excellent reward in the blessing of an approving conscience, and an enlightened sense of the favor and good pleasure of his God. His faith draws the purest enjoyment from the view it gives of God and heaven. The devotions of the closet, the family, the temple, and the altar, are constantly occurring exercises, whence he goes forth, with the manifold gifts of the Holy Ghost upon him, to the discharge of the duties of the state of life to which it pleases God to call him. His faith, hope, and charity increase more and more as he advances in life, and are rendered purer and happier in their influence by the consciousness of his approach nearer and nearer to that state where faith and hope will be exchanged for perfect knowledge, and blissful fruition, and charity be advanced to its glorious and everlasting superiority to both—the rank of a virtue even in heaven.

And when the good man is called to his share of those sufferings from which no human state is exempt, how rich the blessing of his holy faith ! Directing his view to a wise and good superintending Providence, the Father who chastens whom He loves, and does not willingly afflict or grieve the children of men, but punishes us for our own good ; experiencing the consoling and supporting grace of the Almighty Comforter ; and looking forward to a future state for the remedy of all the present apparent irregularity in the divine dispensations, for an unspeakably gracious and sufficient recompense of all the trials of the faithful, and for an eternal and exceeding weight of glory to which present afflictions will, by God's blessing, be rendered contributive ; he feels in all his sufferings, the full force of the language of one who experienced largely the vicissitudes of this earthly probation, and the consolations under them of the Gospel of Jesus Christ—*None of these things move me. The sufferings of the present time are not worthy to be compared with the glory which shall be revealed. The light afflictions that are but for a moment will work for us a far more exceeding and eternal weight of glory.* In that glory the faithful will enjoy the everlasting consummation of their happiness, when, in company with angels and archangels, and all the saved from among men, they enjoy the immediate presence of their Maker, Redeemer, and Sanctifier, and infinitely removed from sin, sorrow, and death, join in ceaseless praises to that Triune God of their salvation. B. T. O.

From the Calendar.

A FEW DAYS AT NASHOTAH.

NO. III CONCLUDED.

WHAT DOES NASHOTAH MOST NEED ?

I. *Scholarships*. Seventy-five dollars per annum will support a student. And how many are there among the wealthy laymen of our Church who could easily pledge this sum for a stipulated period ? Thus, in a few years they would be the means of introducing another Clergyman into the Church, and feel that through their instrumentality, Sunday after Sunday, the Gospel is preached in the far West, and hundreds hear it who but for them might have gone down to eternal death.—There is no reason why in a few years this Institution should not have 150 students instead of 25. Its influence might be ten fold increased, if the Church would give the means. There are hundreds of young men in humble life scattered through our land, who cannot go to onr other Seminaries, but here might be trained for the ministry, because here they can begin with the very rudiments of education.

II. *A Library*. The Library now contains only 1060 volumes. They need theology, reference books, and particularly text books. Of the latter there are not enough for the use of the students. Had not some been procured from the Library of the Bishop, the last class could scarcely have completed its studies. And how many volumes of the Greek Testament, Burnet, Pearson, &c., are lying idle at the East, which here would be most diligently used ? They need books of ordinary religious reading to lend through the neighborhood. They need, too, books of general literature. Of these there are scarcely any in the Mission. It must be evident, too, that most of the young men come here totally uninformed on literary subjects, while they find no means of supplying this want—no books to read for the culture of the mind or relaxation. The donation, by a few families at the East, of the volumes they have read and then thrown aside as useless, would remedy this evil.

III. *Funds for Building*. It will be seen from the account given in the first of these letters, that the buildings now erected are only temporary and would soon be insufficient. The officers of the Institution, too, are well aware that they must build *for the future*. Every plan therefore adopted has *permanency* in view. And such is the object they will have in the construction of their buildings. Dr. Muhlenbergh has kindly consented to procure a proper plan from an architect in New-York, and in conformity with this they will build as soon as they have the means. Every thing will be substantial, and in its architecture conformed to the purpose for which it will be used. They expect it to be the work of years—perhaps of generations—yet they will build on, like the successive architects of those grand cathedrals abroad, remembering that they are toiling for coming ages, and keeping one great plan always in view, so that when the whole is at last finished, all will be marked by unity.

Will not the friends of the Institution then aid this design ? Let contributions be given expressly to form a "Building Fund," and then as years go on, we shall see gradually rising on the banks of this beautiful lake, a noble structure whose very architecture will tell of the Church. What a monument would it be for many of our wealthy men, should they erect a portion of these buildings, so that centuries hence, when they have been long sleeping in the dust "their works should follow them," and from the halls which they reared, men each year come forth to preach the doctrines of our Holy Church !

But we must close this article which has already extended beyond our intentions. Yet we have written fully and earnestly, from the feeling that Nashotah is the hope of the Church at the North West, and as such deserves to be thoroughly understood. It is a model, too, from which other institutions will be copied. We mean not in their outward arrangements alone, for this would be vain, unless they imbibe also the spirit of self-denial which forms the life and soul of Nashotah. It pervades every department, and is evident even to the casual visitor. "While I was there"—said one of them to me—"I felt that, after all, there is another world."

Will the Church then support it and enable it to extend still further its influence, or shall we excuse ourselves by criticising its arrangements ? It is easy to find fault—easy for those who are living at the East in comfort, to carp at the efforts of their brethren who for Christ's sake and the Church are enduring hardness—easy to detect flaws in the manner in which they accomplish their work, who are placed on the outposts of the Church, easier far than to imitate their self-denial. Yet is this the Christian spirit ? Suppose that every minute point is not exactly as we should wish it, are we to look with a jaundiced eye upon these, or fix our attention on the great whole ?—Are we to sacrifice the interests of the Church at the West to trifles ? Time is passing on, and the working days of life are going by, yet when its evening comes, would we not rather have the retrospect of those who now at Nashotah are sacrificing everything to this cause, than that of many at the East who hold back their hand from aiding them, because every thing is not precisely conformed to their views ? Which will receive the noblest reward, when the test is, "they who have suffered with me shall also reign with me ?" W. I. K.

THE COLLEGE OF ST. JAMES,
Near Hagerstown, Maryland.

THE next Session of this Institution will open on Monday, October 4th—at which time the students in College and in

THE GRAMMAR SCHOOL

should punctually attend. All the usual classes in the Collegiate and the Preparatory Departments are fully organized. Application for further information, or for the admission of Students, to be made to

JOHN B. KERFOOT, Rector.

P. S. A Boarding-house for the accommodation of parents and others visiting the College will be opened on October 1st, immediately adjoining the College grounds.

August 14—8t

ST. PAUL'S COLLEGE AND GRAMMAR SCHOOL at College Point, Long Island, will re-open on Monday, October 4th. All applications for the admission of students to be addressed to J. G. Barton, Rector of the College. August 28.

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street ; of Messrs. Stanford & Swords, No. 139 Broadway ; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq , Hamilton Wilkes, Esq. July 17—tf

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No 152 Washington street, Brooklyn, L. I.,
Miss HELEN M. PHELPS, Principal.

THIS Seminary will be re-opened on the 1st of September, for the reception of pupils. A limited number of young ladies will be received into the family of the Principal as boarders.

Parents from abroad are assured that every attention will be paid to the comfort and improvement of those committed to her charge. A long experience in the management of young persons, and being aided by skilful Teachers and eminent Professors, the public are appealed to with confidence for patronage.

As reference, application may be made to Mr. and Mrs. Willard of the Troy Female Seminary, with which the Principal was for several years connected as one of the Teachers. For further particulars apply to the Principal personally, or by letter.

September 4—tw$

INSTRUCTION IN MUSIC.

MRS. AUSTIN PHILLIPS begs to inform her friends and the public that she will be happy to take a few juvenile pupils for the purpose of instructing them in the first rudiments of Music (in singing and on the Piano Forte.)

All who may honor her with their patronage may depend upon receiving her prompt attention.

Terms made known on application at her residence, 152 Canal street, or at the store of Mr. Charles Cox, 86 Broadway. Sept. 25—4t$

A TEACHER WANTED.

TO take charge of the higher department of a school, under the supervision of the Rector of a country Parish, in this Diocese. He must be a communicant of the Church. He will be expected to teach chiefly the English, including both lower and higher branches of Mathematics, and occasionally Latin. A candidate for Holy Orders who is wanting a support to enable him to prosecute his studies, will find this a suitable situation.

Address J. B. C., Churchman office.

September 25—2t

SCHOOL FOR BOYS AT ELIZABETHTOWN, N. J.
The subscriber gives notice that the next session of his school will commence on Monday, October 11th, and continue 23 weeks. Terms for Board, Tuition, and Washing, $65 per session.

Refer to the following named gentlemen, patrons of his School—N. G. Ogden, Esq., Cashier of Phenix Bank, D. D. Keyes, Esq., N. Y., and Rev. R. C. Moore, Elizabethtown.

For further information address the subscriber,

Sept. 25—3t$ J. W. FOOTE.

BOARDING SCHOOL, SHREWSBURY, N. J.
Rev. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office ; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No 10 John street. March 6—tf

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EDUCATION.

REV. R. T. HUDDART'S Classical School, 22 East Fourteenth street, between University Place and Fifth Avenue. Circulars can be obtained at the School, or from C. Henry Edwards, at the office of the Nautilus Insurance Company, 29 Wall street.

Two private pupils, from the age of 14 to 18, will be received into Mr. H.'s family. For terms apply at his residence as above. Sept 18—4t

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UNIVERSITY GRAMMAR SCHOOL.
Professor E. A. JOHNSON, Rector.

THE Classical and Mathematical Department provides a thorough Classical and English education, with the modern languages, under the direction of

GEORGE S. PARKER, Principal.
WM. McGEORGE, Teacher of the Classics.
Prof F. GIRAUD, Instructor in French.

September 18—4t

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs Sanford & Swords, at whose store orders may be left Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 194 Fulton.

September 5—yly WILLIAM ASHKETTLE.

CHURCH CUSHIONS, PULPIT FURNITURE, &c.
THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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Executed with neatness and dispatch.

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AND CURIOUS and aare works, at lower prices than ever before sold !—The subscriber has added immensely to his already mammoth stock of literaiure. His late acquisitions from the Trade Sales of Boston, New York, and Philadelphia, together with fifteen cases of the finest works per the Garrick, from Liverpool, and twenty ditto per the Leonidas, from London, which will be immediately marked and exposed for sale, give an undoubted air of richness, variety, rarity, and extent to his stock, hitherto unapproached on this continent. All literary men, lovers of books and enthusiasts in mental investigation, are solicited to come and enjoy the true "feast of reason and the flow of soul." Every subject on which the wit of man has been expended and brains turned, may be found here.

The recondite mathematician, and the erazy founder of new systems of theology, is each in his proper nitch. Those given to necromancy, astrology, alchemy, sorcery and witchcraft, will be highly amused, while the belles lettres scholar can select from 15,000 fresh vols. the very cream and chef d'ouvres of modern English literature. The best treatises on every profession and science, from the honest pleading farmer to the enthusiastic soldier. In every art and science the best books are here embraced. In the department of elementary professional treatises and school books of every kind, his stock is immense. The subscriber invites all strangers to pay him a visit before they leave the city. In purchasing from him they save one half of their money.

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JOHN DOYLE, Cheap Ancient and Modern
Bookseller, 146 Nassau street, New York.

September 18—tf

COLLEGE OF PHYSICIANS AND SURGEONS OF the University of the State of New York.—The forty-first session of the College will commence on Monday, Oct. 18, 1847, and continue until the second Thursday in March, 1848.

Alexander H, Stevens, M. D., President of the College and Emeritus, Professor of Surgery.

Joseph M. Smith, M. D., Professor of the Theory and Practice of Medicine and of Clinical Medicine.

John B. Beck, M. D., Professor of Materia Medica and Medical Jurisprudence.

John Torrey, M. D., LL. D., Professor of Chemistry and Botany.

Robert Watts, Jr., M. D., Professor of Anatomy.

Willard Parker, M. D., Professor of Surgery.

Chandler R. Gilman, M. D., Professor of Obstetrics and the Diseases of Women and Children.

Alonzo Clark, M. D., Lecturer on Physiology and Pathology, including Microscopy.

Gustavus A. Sabine, Demonstrator of Anatomy.

FEES.—Matriculation, $5 ; Full Course, $108 ; Graduation, $25 ; Demonstrator's Ticket, $5 ; Board, $3 and under.

Clinical Instruction at the New York Hospital by Prof. Smith. College Clinique every Monday. Upwards of one thousand patients were prescribed for before the class during the past year. Obstetrical cases furnished to the advanced students.

Subjects for dissection are obtained without difficulty.

Annual Commencement—On the second Thursday in March.

Requisites for Graduation—Twenty-one years of age, three years of study, and two full courses of Lectures ; the last in this College.

Preliminary Course—Commencing on Monday, Sept. 27th, and continuing to October 18th. Lectures—On Hygeine, by Prof. Smith ; on Medical Botany, by Prof. Torrey ; on Hernia, by Prof. Watts ; on Infantile Diseases, by Prof. Gilman ; on Physiology of the Blood, by Prof. Clark. This course is free to rhe matriculated students of the college.

The profession throughout the country will observe that in deference to their wishes, as expressed by the late Medical Convention, the Trustees have increased the number of Professors to seven, and extended the Lecture term to five months, with one month of preliminary instruction.

R. WATTS, Jr., Secretary of the Faculty.

Sept. 11—3t

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL.

MRS. MEARS, 784 *Broadway*, (*corner of Tenth-st.*,) New-York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her Circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, a few more young ladies as boarders, and day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being rhe language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

The Fall term commences on the 6th September.

Sept. 4—tf

THE RETREAT.

A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

Under the supervision of the Bishop of Pennsylvania.

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Rail-road.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

ORGAN MANUFACTORY.
GEORGE JARDINE
Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

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THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.

February 27—yly

THE COLLEGIATE SCHOOL, 95 Mercer street, will be re-opened on Monday, the 30th August.

The 27th Annual Circular containing terms for Boarding and Day Scholars, can be obtained at the bookstores ot Mr. R. Carter, corner of Mercer and Canal streets, and at Leavett and Trows, corner of Dey and Broadway.

FORREST & McELLIGOTT,
August 28—6t Principals.

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

CHURCH OR TOWN CLOCKS.

RANSOM SMITH, 71-2 Bowery, New York, manufactures a beautiful and substantial article of Steeple Clock—with jewelled (agate) Escapement, steel Pinions and Retaining Power—warranted, when well put up, not to vary half a minute in a month, which he will sell as cheap as the same quality of clock can be purchased in the world. Also an elegant and superior circular Timepiece, for the inside of churches, banks, offices, stores, &c. &c.

He will also furnish church bells as cheap and as good as can be obtained elsewhere.

Individuals and committees are invited to call and see.

August 28—6m$

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

may 16—y G. P. & J. GRATACAP, 31 Maiden Lane

A GRADUATE of Trinity College, Hartford, desirous of prosecuting his studies preparatory to Holy Orders, would like a situation as tutor in a private family. Address "Box 987, Buffalo, N. Y." Reference may be made to Rev. Dr. Hackley, Professor in Columbia College, New York city. Sept. 18—4t$

A LADY, qualified to give instruction on the Piano Forte and in singing, would be pleased to attend a few more pupils at their residence. Having been accustomed to sing in a choir, she would like to be engaged in an Episcopal Church as first Treble or Alto. Application 41 Jay street. Sept. 25—4t$

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AN Organist wishes a situation in some Church in this city or Brooklyn. Should prefer an Episcopal Church. Address "Music," at this office.

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May 22—tf

ORGANS FOR SALE—St. Mark's Church Organ. Inquire of the Sexton, Mr. Disbrow.

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July 17—yl

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THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

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Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

MISS SAGAR AND MISS BALLOW'S SCHOOL for Young Ladies, will be re-opened on Monday, the 13th of September. 10 Albion Place, Fourth street.

September 11.

BOOK AND FANCY JOB PINRTING neatly executed at this office.